

SOUTH AMERICA

BOLIVIA

SUCRE

Bolivia was a Spanish possession until 1825 when it proclaimed its independence. *Sucre*, formerly *Chuquisaca*, also *Charcas* or *La Plata* is the capital and was so called in honor of General Sucre. It is the seat of an archdiocese.

Since 1907, the Priests of the Congregation of the Mission have directed the diocesan seminary of San Cristobal or Saint Christopher. On September 11, 1911, a literary entertainment was held here in honor of Mgr. Scapardini, Apostolic Delegate. Father Daniel Choisnard, rector of the seminary, delivered an address epitomizing the history of the seminary. From it, we cite the following passages.

Early History (1532-1595).— Francis Pizarro discovered Peru in 1532; six years later his brother Gonzalo traversed the Andes and in 1538 reached the region of the “Charcas Indians.” Charmed with the little village made of huts, called Chuquisaca, and situated at the foot of Churacalla, he and his companion, Peter Anzures, founded a city which they called La Plata (silver) on account of its rich silver mines. At the foot of the mountain a church was built in honor of Saint Lazarus and a few years later the village was transformed into a thickly populated city, containing a Franciscan convent, Saint Barbara’s Hospital, etc.

Scarce ten years had elapsed when Rome decided to make Charcas an episcopal see. On July 5, 1552, Julius

III gave a new suffragan to the Archbishop of Lima by appointing a bishop for Charcas or La Plata.

The first bishop named for the new see, was the founder of the Lima University, Brother Thomas of Saint Martin, a Dominican. The sons of the great Spanish saint, from that time forward took an important part in the history of the Church in America.

Many bishops passed through Chuquisaca but met with little or no success in organizing the diocese.

Seminary of Saint Isabelle or Elizabeth of Hungary (1595-1681).—Let us now trace its existence. The seminary was located not far from Saint Lazarus' Church, the first in Chuquisaca, in a house now occupied by the Recollects, and was placed by Don Alonso Ramirez under the patronage of Saint Isabelle of Hungary.

For more than a century the seminary was known as the "College of Saint Isabelle" and celebrated that saint's day as its feast-day. During his visit of 1709, Father Garriga, Provincial Visitor of the Jesuits, announced that the University of Saint Francis Xavier, like Saint John's, was to consider Saint Jerome as its patron, and that Saint Isabelle's was to celebrate Saint Christopher's day as the college of the same name. Shortly after, the feast of Saint Christopher took precedence of that of Saint Isabelle and in 1724, the Visitor declared that the seminary having Saint Christopher as patron should no longer celebrate Saint Isabelle's day.

In 1605, at the death of Mgr. Alonso Ramirez de Vergara, by a bull of July 12, 1605, Paul V created the diocese of La Paz and simultaneously elevated La Plata to an archdiocese.

In 1708 Don Christobal de Castilla, natural son of Philip IV, king of Spain, was appointed archbishop of Charcas. He was learned, zealous in behalf of the clergy, and in the few short years of his administration, gave a

new form to the seminary while exercising a beneficence whose influence was long-lived.

Seminary of Saint Christopher or San Cristobal—(1825-1911).—Until the time of the declaration of independence, Saint Christopher's College retained its exclusively ecclesiastical character. The decree issued by the new Republic on December 20, 1825, relating to the reopening of the seminary, was entitled: "Decree for the erection of the ecclesiastical college or college of ordinands." For long years the college was known by the latter name.

The necessities of the time, the suppression of Saint John's College, obliged the Archbishops of Sucre, then called La Plata, to give a mixed character to Saint Christopher's Seminary, and the rectors found themselves under the obligation of receiving the thousands of young men who sought admittance.

The remaining part of its history is contemporaneous. Divers circumstances caused the Archbishop of La Plata to restore the exclusively ecclesiastical nature of the seminary, which was carried on in faithful accordance with the decrees of the Council of Trent, and the regulations of the various councils of Lima, La Plata and the Latin-American Council. The most beloved and venerated Father Victor Arrien hastened the restoration of the ecclesiastical character to San Cristobal and when, six years later, the sons of Saint Vincent de Paul were called upon to take the direction of the seminary, they met with no opposition in establishing their regulations, founded on the teachings of the Council of Trent, the counsels of Saint Vincent de Paul, and the experience acquired, since 1642, in the numerous seminaries the Lazarists have uninterruptedly directed.

We are putting forth our best efforts to make the College of San Cristobal the hope of the diocese and an honor to the Church and State.

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CHILI

VALPARAISO

*Letter from the REV. L. BEVIERE to the
VERY REV. A. FIAT, Superior General*

Valparaiso, Playa-Ancha, calle Sierra, 12;
April 26, 1912.

Fifteen days ago, in answer to a summons of Divine Providence, I arrived at Valparaiso whence, harassed by the multiplied anxieties of the management of a new house, I send these few lines.

As you were told by our Reverend Visitor, Playa-Ancha is a suburb of Valparaiso, and contains from fifteen to twenty thousand inhabitants. Washed by the waters of the great Pacific Ocean, lying in a horseshoe curve, the site is intensely picturesque. The cosmopolitan population is plunged in material interests and, as a consequence utterly forgetful of the spiritual: baptisms are few enough and marriages are fewer still. The mission to which God has called us, is evidently a permanent one.

It was the wish of the Archbishop that the parish be given the name of Saint Vincent de Paul and that the charitable works should increase under the protection of our Holy Founder.

My companion, at present, is Father Marino, but I hope soon to receive other Missionaries besides, who from here, may spread throughout the diocese.

I leave you to imagine what it has cost me to leave Santiago, where for eight years, I was employed in a work which I loved most dearly.

L. BEVIERE

OCEANICA

PHILIPPINE ISLANDS

CALBAYOG, ISLAND OF SAMAR

(See notice, *Annals*, 1908)

Letter of REV. THEODORE ROBREDO, C. M., *Superior*

Calbayog, November 11, 1911

The house of Calbayog, established April 30, 1906, was simply a college until last year, but through the recent diocesan arrangement, the city has become an episcopal see, and a seminary has been added to the college. The new bishop, a former pupil of our confrères at Cebu and a native of that island, entrusted the seminary to us after his consecration and ratified the measure in a synod held last month.

We are six priests at present, but the faculty will have to increase proportionately to the growing number of our pupils and seminarians. This year we have twelve students in theology who came from the seminary of Cebu and belong to that diocese. We teach English and Spanish in the school, college and seminary. The branches included in the curriculum are greatly varied and when one considers our limited number of professors and the enervating influence of this tropical climate our work could not be looked upon as a sinecure. We also minister to the needs of the Daughters of Charity.

As to our house, it is about the poorest looking semi-

nary I have ever seen, but as everything must have a beginning, I am hoping as time goes on, things will improve.

It is absolutely necessary for the young men who come to this province from Spain to know and speak English well. The knowledge of this language is indispensable if we wish to retain our colleges and seminaries.

The diocese created April 10, 1910, by the division of the diocese of Cebu, comprehends the large islands of Samar and Leyte, besides a number of smaller islands, We have about one million Catholics in the diocese, and only fifty native priests and twenty-five Spanish Franciscans to minister to them. Ours is the only Catholic college in the diocese. Two hundred boys attend our schools.

This year, 1911, the Daughters of Charity opened a school delightfully situated by the seaside; they have one hundred fifty girls enrolled.

THEODORE ROBREDO

DOCUMENTS AND INFORMATION

97 — THE FEAST OF THE TRANSLATION OF THE RELICS OF SAINT VINCENT DE PAUL WILL BE CELEBRATED HEREAFTER ON THE TWENTY-SIXTH OF APRIL. — *S. C. Rituum*, December 15, 1911.

CONGREGATIONIS MISSIONIS

R. D. Antonius Fiat, Moderator generalis Congregationis Missionis, Sanctissimum Dominum Nostrum Pium Papam X, supplicibus votis rogavit, ut Festum Translationis Reliquiarum Sancti Fundatoris Vincentii a Paulo, quod hucusque Dominica secunda post Pascha, sub ritu duplici majori, ab universa Congregatione celebratum est, diei vigesimae sextae Aprilis, utpote viciniore diei vigesimae quintae, in qua Translatio peracta fuit, fixe assignari dignaretur,

perpetuo in aliam diem juxta Rubricas translato Festo occurrenti Sanctorum Cleti et Marcellini, quod ritu duplici tantum minori recolitur. Sacra porro Rituum Congregatio, utendo facultatibus sibi specialiter ab eodem Sanctissimo Domino Nostro tributis, in omnibus benigne precibus annuit: servatis Rubricis.

Contrariis non obstantibus quibuscumque.

Die 15 decembris 1911.

Fr. S. Card. MARTINELLI, *Praef.*

Petrus Lafontaine, Ep. CLARYSTIN., *Secret.*

98 — METHOD OF ENROLLING SEVERAL PERSONS AT THE SAME TIME IN THE SCAPULAR OF THE PASSION.—
S. C. of Rites. February 28, 1912; for ten years.

BEATISSIME PATER,

Antonius Fiat, Superior generalis Congregationis Missionis, ad pedes S. V. provolutus, humillime postulat ut in benedictione et impositione Scapularis rubri Passionis, tum a Presbyteris Congregationis Missionis tum a caeteris Sacerdotibus ad eam delegatis in Missionibus aut etiam extra tempus Missionum, quoties notabili numero fideles Scapularis impositionem petant sic procedi valeat: Fideles scapularia prae manibus habeant, dum Sacerdos benedicit, orationem recitans numero plurali; tum, Sacerdote formulam impositionis numero plurali pronunciante, singuli scapulare sibimetipsis imponant; demum Sacerdos caetera dicat numero plurali.

Et Deus, etc.

CONGREGATIONIS MISSIONIS

Ssmus Dominus Noster Pius Papa X, referente infrascripto Cardinali Sacrae Rituum Congregationi Praefecto, ad proximum decennium, petis tum indultum benigne concessit juxta preces: servatis de caetero ritu et formula tum benedictionis tum impositionis numero plurali praedictorum Scapularium Passionis D. N. J. C. Contrariis non obstantibus quibuscumque. Die 28 februarii 1912.

Fr. S. Card. MARTINELLI, *Praefectus.*

Petrus Lafontaine, Ep. CHARISTA, *Secretarius.*

THE CONGREGATION OF THE MISSION

EXTRACT FROM HISTORICAL NOTES BY THE

REV. GABRIEL PERBOYRE, C. M.¹

III — THE REV. DOMINIC FRANCIS HANON

VICAR GENERAL, 1807-1816

§ 11 — *Father Hanon after his Release from Prison (1814)*

After his disastrous campaign in Russia, Napoleon returned to France, and the united nations immediately took the offensive. In 1814, at the approach of the allied troops, Father Hanon was confined at Bourges with several other State prisoners. On April 10, 1814, the allied troops entered Paris.

Three days later, after having spent several months at Bourges, Father Hanon obtained a passport to Lyons where he hoped to confer with several cardinals, particularly, Cardinal Pacca, whom he knew would pass there on their way to Italy. He was unable to see Cardinal Pacca, but he made an attempt to secure a favorable word at Rome in behalf of the two Communities under his care. While still at Lyons, he received from Rev. Charles Verbert, Professor of Theology at the University of Aix-en-Provence, a letter dated May 5, 1814, congratulating him on the recovery of his liberty.

"I have just been informed," he wrote, "that you are free and I welcomed the news with an interest, born of the respect, esteem and affection that should characterize faithful confrères. Allow me, Sir, to congratulate you on what you have suffered, and on the new merits you have acquired. I extend my congratulations to the Daughters of Charity, for your presence should reinstate them in a peace and union that should never have been disturbed. Your

¹ *Continued.* Eng. ed. Vol. 19, p. 264

presence will also draw to them again, subjects, whose personal qualifications and efficiency would have proved invaluable during these trying times. Their return will repair the breach made by their absence and it is to be hoped that this trial will have served but to purify their zeal and charity.”

“Would that your return could awaken within me the same hope for your own congregation! But I foresee far more work and many more difficulties. How long it is since we have been separated and how many of our number death has claimed as its own! Of those remaining, it is certain, some have become absorbed in interests foreign to the Community, or else contracted habits which are not only opposed to the spirit of the Congregation, but, owing to the vigor they have acquired during all these years, will prove almost insurmountable. I might even add that, for the majority, the difficulty is greatly augmented by the fact, that long before our separation the true spirit of the Congregation was on the decline..... If, from the dispersed flock of Israel, a sufficient number of subjects present themselves to form a fair-sized nucleus, giving hope of future increase, it will be necessary to begin, by putting us all back into the seminary, that we may there regain the true spirit of our state and by rejecting those who will not subject themselves sincerely to this arrangement. I fear, greatly, that our ancient practices and customs will not appeal to every one after twenty-five years of adverse habits often created by single circumstances”.....

Two predominating ideas animated the Vicar General: the restoration of the Congregation of the Mission, and the reestablishment of peace and union in the Company of the Daughters of Charity. For the present, we will confine ourselves to relating the difficulties that beset him in his attempt to vitalize his first project.

On his return to Paris, Father Hanon found himself in

a most distressing predicament; deprived of the assistance given by former benefactors, he was devoid of funds. Owing to the opposition fostered against him by those in authority, he could not apply to the Mother House of the Daughters of Charity. Happily, Sister Meyrand, the Sister Servant of the Hospital for Incurable Women, bravely resisting the detrimental influence of dissenting parties, had not lost one iota of her filial veneration and affection for the successor of Saint Vincent de Paul. She and her sisters, manifesting the genuine spirit of their Community, gave Father Hanon, a kind, cordial welcome, securing for him a temporary abode in the chaplain's apartments. As soon as he could conveniently do so, he gratefully withdrew, and in company with Father Gardini, a Piedmontese Missionary, settled in a suite of rented rooms whose furnishings cost the round sum of four dollars and twenty cents a month.

Appalled at the task before him, rendered doubly arduous because of his failing health, he sought in his petition to Cardinal Pacca to persuade His Eminence to become Cardinal Protector of the two families of Saint Vincent, and to present to the Holy Father his resignation to the Vicar-Generalship. He proposed two Missionaries, Father Héan, pastor at Lyons, and Father Legal, Superior of the seminary at Vannes, for the choice of the Holy Father to fill this vacancy in behalf of the Congregation of the Mission.

On May 18th, His Eminence replied that with regard to the first matter, the Holy See had never granted a Cardinal Protector to the Congregation of the Mission, and for this reason the Pope could not introduce such a novelty in his favor, but, that without the official title, Father Hanon could rely upon him for any service it was in his power to render. As to the second affair, His Holiness

recommended Father Hanon, for the time being, to dismiss the idea of resigning his office.

The six other requests were submitted to the various congregations. The delay of these congregations in their responses and the opposition the Vicar General met with from the administration of the Interior to which was joined that of divine worship, prevented Father Hanon until the month of August from informing Father Legal of his intention of resigning his office of Vicar General in his favor. By a letter, dated August 19, 1814, Father Legal frustrated this design :

“You ask leave to resign; permit me to recall to your mind these words of the Wise Man: *Locum tuum ne dimiseris*.¹ *Curatio faciet cessare peccata maxima*.² Your abdication would ruin everything! What you add thereunto makes matters worse. Rest assured that no one is less fit for such a position than I am; incapable as I am, I would spoil everything.” So convincing were some other motives upon which Father Legal based his refusal, that Father Hanon desisted from further pressing the question.

Though inspired by a lively desire to place into other hands he deemed more capable, the tremendous work of reëstablishing the Congregation of the Mission he pursued not less actively, personally and by letter, especially amongst influential persons, the realization of his determination. By the beginning of June, he was successful enough to obtain an audience with His Excellence, the Grand Almoner, Archbishop of Rheims, and according to his advice, drew up a petition to be returned by the tenth of the same month based:

1 — On the necessity of consummating the union and peace of the Company of the Daughters of Charity.

1 The original text: *amicum tuum* (Prov., 27, 10)

2 Eccl., 10, 7

2 — On the necessity of resuming the missions in the country and other functions proper to their Institute for the benefit of the clergy and people.

Father Hanon profited by a request for Missionaries, made to him by Father Bouvet for the Isle of Bourbon then despoiled of priests, to make a new appeal to the Archbishop's zeal for the Church, and to solicit his powerful mediation in favor of the reestablishment of the Congregation of the Mission. He couched his petition in these terms:

“To succeed in the laudable and thoroughly religious project of refurnishing the Isle of Bourbon with zealous ministers, to find these in my former confrères it seems to me to be indispensable:

1 — That His Majesty issue a decree or ordinance announcing that the Congregation of the Mission has been reestablished on the same basis as it was before 1789.

2 — That this decree be published and even inscribed in the *Bulletin des Lois* that we may be enabled to treat with some extent of legality, the interests and affairs of the Congregation and the Missions.

Exhausted by fatigue, overwhelmed by annoyances, feeling that his presence in Paris was no longer a necessity and urged by his friends and relations, eager to see him once again, Father Hanon, in the latter part of September resolved to visit Saint-Pol. Thinking his sojourn would be lengthy, he advised Father Gardini to return the furniture to the upholsterer from whom he had rented it and to secure a lodging with the Missionary who was chaplain at the Home for Incurable Women.

In the beginning of December, having received more encouraging news from Rome, Father Hanon decided to return to Paris, and to put his hand anew to the work in behalf of the two families of Saint Vincent de Paul. In a

letter of December 6, 1814, he informed Father Sicardi of this determination and thus explained the motive of his journey:

“At the beginning of last month, I wrote you in detail of the embarrassments, dangers, and heart-rending perplexities of our position, above all those created by our failure to receive any response from Rome, and by your silence. Though your last letter was encouraging and stimulating, it has not completely healed our wounds. Finding that the Sovereign Pontiff did not confirm the hopes you gave me, I saw there was no longer anything for me to do, so I retired to my own home in Saint-Pol. I have returned to Paris where I shall make every effort to dispose all things for a speedy reestablishment of the Congregation and of the Sisters.

“I am assured in general, however, that Father Dubois, pastor of Saint Margaret's, is conspiring to have me removed from office.

“I again declare, in the presence of God, that if the Pope would deign to accept my resignation it would be for me the subject of the greatest happiness and genuine satisfaction. I have entreated you, previously, to express these, my sentiments, to the Cardinals in charge of our affairs and I reiterate them today.

“While awaiting further developments, I submit as I always have submitted, to the authority of the Sovereign Pontiff in the arrangement of which you have informed me, and which I find excellent and useful for the Congregation in existing circumstances.¹ You will have a thousand means of governing the houses of Italy and Spain that we never could have here. I have already written to our gentlemen at Savona, to the effect, that, hereafter, they are to address themselves to you as to their Superior.

¹ This arrangement consisted in leaving to the government of Father Sicardi, the provinces outside of France.

“Like you, I, especially, desire that here in France a certain number of confrères and seminarians unite in a body ; it was not without success that I published this in all directions, for several Missionaries have decided to return and new subjects have applied for admission. But where shall we find a house and means of subsistence in our present condition? I have presented several petitions to the king and his ministers, but on that score, nothing has been done. With regard to a dwelling, we might make a beginning in the house of the director of the Sisters were it not for the unhappy dissension stirred up against us. We might, likewise, be able to secure some temporary means of existence, but not one confrère is willing to leave his home to rejoin us as long as we have not been reëstablished *legally* by the king. Besides, they will be justly intimidated by the fear of seeing the Constitutions and the grand work of Saint Vincent de Paul fall victims of violence and intrigue. If the Sovereign Pontiff would but guarantee our rights and statutes in the affair concerning the Sisters, I affirm, that in a very short time several excellent Missionaries would hasten eagerly to resume the holy exercises and functions of our state.”

On January 25, 1815, Father Hanon wrote to his ordinary correspondent at Rome, informing him that he was about to make a decisive move in the reëstablishment of the Congregation of the Mission.

“Heeding your invitation, I am going to make a desperate effort, alone, to revive our Congregation. I have left the house of Foreign Missions for an apartment, *rue Garancière*, near the church of Saint Sulpice, affording ample accommodation for five or six Missionaries, and in case of need, for a few more. After the winter, I shall expect Father Le Maire, former Procurator General of the Congregation, and Father Delgorgue who will return from Germany. Father Gardini may then join us;

with these, three or four others will come and adding to this number the subjects who have made application, we may congratulate ourselves on a fair beginning. By putting in common our personal means, our subsistence will be assured.

“If this unfortunate affair of the Sisters terminates according to our desires, the annuities paid to our confrères as directors, by the Sisters, would be put in common and would thus aid in our reëstablishment. But I repeat it: house, money, subjects, all will be wanting until this dissension will have come to an end.

“In the meanwhile, I am overburdened by troubles and labor. Alone, I carry on a correspondence that, in ordinary times, would give occupation to five or six secretaries. With the exception of a small sum which I occasionally receive for the defraying of expenses, my personal income has been used to clear incidentals. I can stand this condition of affairs no longer..... If by the end of February, we do not receive the decision of the Pope, I must give up and withdraw. It will not be the result either of caprice or discouragement; it will be an absolutely indispensable necessity.”

The long-desired reply of the Sovereign Pontiff, the one which was to bring an efficacious remedy to the painful relations existing between the Daughters of Charity and the Missionaries, was on its way when Father Hanon wrote to his correspondent at Rome. It came in the form of a Brief to Father d'Astros, Grand Vicar of the Archdiocese of Paris, appointing him Apostolic Visitor to the Sisters of Charity; he was commissioned to convoke and to preside over a general assembly of Sisters, where, preserving the rights of Father Hanon, a superioress in place of Sister Durgueil was to be elected. Father d'Astros issued a circular announcing the mission confided to him by the Pope, and on March 12, 1815, Sister Baudet having



CHURCH OF THE CONGREGATION OF THE MISSION, ST. LOUIS, MO.
STREET VIEW, EAST SIDE, LOOKING WEST, 1912
PHOTOGRAPH BY J. J. HARRIS



PARIS, II, RUE DU VIEUX-COLOMBIER
FORMERLY (1801-1815) THE MOTHER-HOUSE OF THE SISTERS OF CHARITY,
AT PRESENT A FIRE-BRIGADE STATION.

received the plurality of votes, was recognized as the Superioress of the Community.

In March, the reappearance of Napoleon I on French soil, obliged Father Hanon, immediately after this election, to conceal himself and to change the measures he intended to adopt for the benefit of the Community.

In April 1815, the Community of the Daughters of Charity moved to Hotel Châtillon, *rue du Bac*, and it was there, with all possible pomp Father Hanon celebrated the Feast of Saint Vincent. To dissipate all remaining clouds of resentment on the part of Father Dubois, pastor of Saint Margaret's, Father Hanon generously invited him to officiate on that day at the Mother House of the Sisters, but the reverend gentleman politely declined the invitation. As the large chapel was not yet completed, the celebration took place in the seminary. Several Missionaries of Paris and the environs assisted. From a letter of Father Hanon to Father Dewailly, we learn that everything passed satisfactorily and in a spirit of sincere and cordial friendship among the Missionaries.

§ 12 — *Reestablishment of the Congregation of the Mission*

In the month of August, the Vicar General sent a new petition to Baron de Jourdan, Minister of Public Worship, for the reestablishment of the Congregation of the Mission and the ceding of the house of the orphans, on the *rue du Vieux Colombier*, and previously occupied by the Daughters of Charity. This new measure succeeded better than the preceding one, and on February 3, 1816, was signed the royal ordinance rendering applicable to the Missions of Saint Lazare and of the Holy Ghost the royal ordinance of March 2, 1815, in favor of the Missions

called Foreign Missions, and which restored the Missions of Saint Lazare in the house *rue du Vieux Colombier*, formerly conceded by a decree of the emperor.

Father Hanon, in his circular of March 12, 1816, had the consolation of bringing this good news to his confrères, and of appealing to their zeal and their conscience to resume in the heart of the Congregation the functions to which they were engaged on entering the family of Saint Vincent.

The following is the circular :

Sir and very dear Confrère,

“A dangerous illness prevented me from notifying you at an earlier date of the good news that our dear Congregation of the Mission is reëstablished by royal Ordinance and at the same time, His Majesty restores to us a house conceded by a previous decree; competent authorities have already concerted to place us in effective possession, and we have every reason to think that the munificence of our good King will come to our aid by pecuniary help.

“On our side, we neglect nothing to dispose everything for the speedy reunion of our confrères, for the formation of a new intern seminary, and the reorganization of the government of the Company. Which of us would not long for these benefits with all the ardor of his desires! Which of us would not hasten to concur in them with all the means in his power! When the lodgings and everything else will be ready here with sufficient and assured resources, we shall make it our duty to inform all our former confrères who, faithful to their sacred engagements, will testify the desire of laboring in concert with us to re-establish the beautiful work of Saint Vincent de Paul, as much as our weakness will permit. But even before the

center is reorganized the field of our primitive and pious functions is open to you, and claims your zeal from this moment. The Mission of Barbary where Saint Vincent languished in fetters and which is thereby so interesting to us, offers five thousand abandoned slaves, and our last Missionary, the venerated Father Jousouy, died there a few years ago, without any successor.

"The Missions of China, of Bourbon, and of the Levant are still in existence and in need of prompt help if we only can supply it. In the interior of France, the seminaries, the missions, the direction of our Sisters, the pastoral charge, all our former and ordinary functions, from this moment or in a very short time, can furnish a vast field to your zeal and love for the salvation of souls.

"Therefore, dear Confrère, independently of the opening, more or less prompt, of the intern seminary and of the principal house, you may already, and I strongly invite you thereto by the present circular, resume in the name and in the bosom of the Company one of the above-named functions, and concur at once to its effective re-establishment, together with a great many of our good confrères who promised me to do so at the first call. Grant me then the favor of informing me if you are disposed to be of their number and when we shall be able to depend upon you. Let me know also, I beg you, the principal charges you occupied in the Congregation before 1789, and in what places; also those you filled in France since the Concordat and those you would prefer hereafter. According to your answer, you will find me ready to place you where you can resume them, conformably to your talents and your tastes and as soon as the occasion will present.

"If you have near you one of our good Brothers I beg

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you to inform him of our restoration and of the pleasure it would give me to hear from him.

Expecting an answer from you as soon as possible,

I remain, dear Confrère,

Your humble and devoted servant,

HANON, *Vicar General*
of the Congregation of the Mission

Nearly seventy Missionaries answered the appeal of the Vicar General; the greater number of letters arrived in Paris after his decease, informing him that many had reached an age which would not allow them to undertake any hard labor in the Congregation, while others were afflicted with infirmities.

Among those who, later, gathered around the successors of Father Hanon, we note:

Father Perboyre, Superior of a College in Montauban; Father Maisonneuve, pastor of Saignes, Cantal; Fathers Delangle, Bailly, Verbert, Vlechman, Letoquart, Salborge, Lhaumont, Petitdidier, Patte, Viguiet, Cochet, Claude, Eustache, Legall, and a few others who were employed in the Seminary of Amiens, at Valfleury, and at the Home for Incurables in Paris.

§ 13—*Death of Father Hanon*

The illness mentioned by Father Hanon in his circular of March 12, 1816, far from diminishing, soon took an alarming turn which plunged the Missionaries and the Daughters of Charity in great affliction, for both understood the loss they were about to suffer, and it was with great anxiety that they looked into the future. No doubt the ordinance concerning the reestablishment of the Company was restored; the Daughters of Charity had now a Superioress legitimately elected; almost all the Sisters who had left the Community in order not to participate in the

opposition made by the members of the council against the successor of Saint Vincent, returned; peace and concord were now reigning; nevertheless, Father Hanon, by reason of the veneration, esteem and confidence he inspired seemed to be necessary for some time yet to consolidate the union of hearts. Like to another Moses, the Lord granted him only the favor of foreseeing in a near future the realization of his most ardent wishes for the two families of Saint Vincent and he was obliged to leave to another the care of putting a finishing touch to works which cost him the greatest anxieties, incredible trouble, sufferings of all kinds, and several times the most painful captivity. Seeking in all his enterprises only the accomplishment of the will of God, and in all his struggles the glory of the Lord, Father Hanon without the least fear, saw his end drawing near; the thought of death could not terrify this faithful servant.

§ 14—*Notes on the Life of Father Hanon,*
Published by a Friend.

“Father Dominic Francis Hanon was born at Saint-Pol, in the diocese of Arras, July 3, 1757, of parents sufficiently favored by fortune, but above all, virtuous and religious. From the first years of this only son, they endeavored to inspire him with the love of piety and virtue. By their assiduous care, this dear child preserved that innocence which was the precious ornament of his youth. At Saint Omer, where he made his first studies, he knew how to keep himself free from the vices unfortunately too prevalent in colleges. His humanities being finished, he manifested, in his sixteenth year, the desire of entering the Congregation of the Mission of Saint Lazare. Received into the intern seminary, October 20, 1772, he fulfilled all the exercises with the most edifying exactitude.

He was admitted to the holy Vows on October 21, 1774; and when following the course of studies, his superiors perceived that with the true and solid piety he already possessed, he would soon make rapid progress in the science proper to the holy state he desired to embrace. In fact, he obtained brilliant success in the classes of philosophy and theology; his talents did not escape the notice of his superiors who soon determined to employ him in teaching. Before the age of twenty-three, he was sent to the seminary of Metz, where he taught successively philosophy and theology until the sad epoch of the Revolution. His talents, his purity of doctrine, and his virtues will never be effaced from the memory of the ecclesiastics of that vast diocese, who were then his pupils. They still speak of him with admiration and with the deepest gratitude.

“But the moment had arrived when the virtues and talents of Father Hanon were to shine with a new brightness. The illustrious Cardinal de Montmorency, Bishop of Metz, merited to be exiled, like so many others, for his inviolable attachment to religion and to the Bourbons. As a faithful and zealous pastor, he did not wish to leave his flock to the snares of the wicked. He knew the rare merit of Father Hanon, and the perfect confidence he had acquired in his diocese. The result proved that he was its faithful administrator in the great storms, fulfilling the duties of his position with a zeal and prudence above all eulogium. Without property, without refuge, almost always watched, pursued by the partisans of the Revolution and their furious satellites, always master of himself in the most painful and critical situations, he never ceased day and night to labor for the work entrusted to him; and when he was obliged to abandon the unfortunate flock confided to his care, it was because of the impossibility of continuing to be useful to the Church of God rather than through a lack of zeal or courage, or through fear of death.

“But let no one think that he remained idle. The good that a man so revered, so worthy of esteem was unable to continue in Metz, he undertook to do elsewhere. As soon as the storm somewhat abated, he profited thereby to perform other good works.

“We know that his most earnest desire was to apply himself to form worthy priests, ministers of Jesus Christ. He lamented too deeply the losses sustained then by the Church, not to coöperate as much as he could in repairing them. It was then that he conceived the generous project of forming a school at Saint-Pol, the place of his birth ; but soon thwarted in his enterprise, he was forced to transfer his establishment to Doullens. The great success he obtained there increased the general esteem of the inhabitants of that city ; but the watchful eye of the Bishop of Amiens was soon fixed upon him. The renown of the great good he was performing in his religious school caused the venerable prelate to judge that Father Hanon was the one raised by God to be at the head of the new seminary.

“Father Hanon was one of those men who are soon appreciated, and the diocese of Amiens experienced before long, that the choice of its bishop was a very happy one. Science, virtues, the plenitude of the ecclesiastical spirit, wisdom, prudence, in fact all the great qualities that are rarely met in one person were happily united in the new Superior of the seminary in Amiens, where he merited the esteem and special confidence of Mgr. Demandolx, the respect and even veneration of all the ecclesiastics of that vast diocese and where, finally, he completed in two years the establishment of a well-regulated seminary, directed by his own Congregation.

“But why should the diocese of Amiens lose Father Hanon after experiencing in so short a time the happiest effects of his zeal and of his talents! Divine Providence, ever adorable in its decrees, had thus ordained. Death had

just snatched Father Placiard from the Congregation of Saint Lazare; and this loss seemed irreparable at a period so disastrous both for the Church and for the two Congregations confided to his care. Father Hanon was the man destined to repair the loss: the choice is made, and Rome confirms it. We would, no doubt, have feared a refusal, did we not know that his humility equalled his obedience.

“ Now opens a new career, in which, notwithstanding the greatest difficulties to be overcome, Father Hanon will enter, walk and even run, surmounting all the obstacles opposed to his zeal for the maintenance of the statutes of Saint Vincent de Paul. Let us here admire again the virtue as well as the talent of our dear and venerated deceased. What wisdom to humble and confound his most powerful adversaries! What strong principles did he not oppose to the spirit of novelty with which they endeavored to inspire him! What religious firmness did he not display in maintaining in all its purity the work of Saint Vincent de Paul, in guarding its rules and constitutions from the wicked attempts of combined and ill-disposed minds! Was not the same courage or strength of mind necessary to struggle, at the cost of his liberty, against the agents of the government, to endure the horrors of the prisons of Arras, Paris, Turin, and Fenestrelle? In the midst of so many and painful trials, his noble soul was ever inaccessible to trouble, for the faith he confessed was deeply rooted in his heart. We have seen him, in the greatest dangers and struggles that would have exhausted an ordinary courage, evince that peace, that tranquillity of soul, that modesty and priestly gravity which can be the effect only of true and solid virtue. Finally, in the midst of snares laid everywhere for him, we saw him conduct himself with a wise and prudent circumspection that, more than once, baffled his adversaries who set them before him, as much through jealousy as through complaisance for the

government. Father Hanon imposed upon himself the religious duty of never mentioning any painful circumstance of his life. If perchance it happened that he recalled some ill-treatment he had to endure, it was to humble himself and thank God who had sent them to him; never was he heard to complain of the injustices committed against him, of the apparent or real preference given to other Congregations. In Rome he was held in high consideration, but he did not glory in it. Did any one manifest the fear that his Congregation would not be reestablished, he would modestly answer: "Let us do our best to merit that it should be, by conducting ourselves, always and in everything, as worthy children of Saint Vincent de Paul, by submitting, like him, to the holy will of God."

"Conduct so sustained, so apostolic, could not fail to deserve the esteem of our Holy Father Pius VII. The illustrious Cardinal Pacca and several great prelates of the court of Rome, prisoners with him, and for the same cause, in the fortress of Fénestrelle, honored him with special affection and never ceased to give him the most convincing proofs of friendship. Not long ago, he received from His Eminence a letter expressive of his esteem, and since his death one no less complimentary, from another cardinal, came to his address.

"Bourges, a city so famous for good principles, especially among the higher classes, will not refuse her share in the eulogy of Father Hanon's virtue and rare merit. It is to that city that with the greater number of the prisoners of Fénestrelle, he was transferred, and afterwards liberated through the petition of the charitable inhabitants. Father Hanon, who may be called the man of Providence, was received into one of these families wherein piety is hereditary. He was like their father, as much by the respect shown to him as by the affection lavished upon him. However, the prisons were prepared, but

Father Hanon knew so well how to profit by the high consideration enjoyed by his noble and kind-hearted hosts that he obtained for himself and his companions in misfortune that they should remain under the inspection of the authorities and have the city for their prison ; but soon the desire of liberty triumphed in some, over the duty of honor and gratitude. The rights of hospitality were violated, the authority was compromised and contemned; evidently the fault was serious: it is again Father Hanon who repaired it; and the innocent and the benefactors of the culprits through his intervention felt no disagreeable consequence.

“What is not a weak point in his eulogy is that we could not explain how one man could suffice for so many different duties, did we not know the rare talent he possessed of admirably ordering the arrangement of his time. Notwithstanding the importance of his affairs, and of his correspondence at home and abroad, the government of the Daughters of Charity, his relations with his dispersed confrères, which filled his entire days, he was never seen to omit any point of rule or to be absent from any spiritual exercise. His uninterrupted round of duties favored the inclination he always evinced of paying no visits but those required by absolute propriety.

“Had he any free moments, he employed them in studying. We have from him a very important work on Holy Scripture, some wise reflections on the extent of the jurisdiction of the Sovereign Pontiff, a diary of the journey of Pius VII from Rome to Savona, notes on *la Nouvelle Eglise gallicane convaincue d'erreur*, various writings on the different oaths exacted from the priests and on the civil constitution, and many other manuscripts, the precious fruits of his leisure time in prison, which show a solid judgment and an extensive genius.

“Nobody knew better than he how to profit by his read-

ings because he usually took notes on what impressed him most. This habit of labor always regulated, always methodical, acquired for him the facility of speaking and writing with the greatest precision, and of solving the most complicated difficulties.

“In vain were wishes formed for the preservation of Father Hanon’s life; in vain did Mr. Lafont, a skillful and experienced doctor, employ all the resources of his art with an indefatigable zeal; in vain did he take the opinion of his most distinguished brother physicians; everything announced the approaching end, Father Hanon being the only one unaware of the danger. This servant of God, so accustomed to suffer for the past two months and so occupied with the interests of the two Congregations whose father he was, so penetrated with sentiments of piety that always filled his beautiful soul, did not yet think of receiving the precious succors religion offers to the dying, when his dearest friends announced to him that he was soon to enter his eternity. This salutary warning had the expected effect: he sent for his confessor whom he had seen the day before, and received the Last Sacraments with full consciousness and with so great devotion that all those present at this august ceremony were edified by the serenity of his soul, and several exclaimed: “He is a saint!” while others expressed their sentiments only by their tears and prayers.

“As soon as Father Hanon was anointed, he requested that the customary prayers for the plenary indulgence at the article of death be recited. This second ceremony was hardly finished when the Missionaries and Sisters asked for his blessing which he granted, saying: “I give it to you as well as to all the Priests of the Mission wherever they may be. I give it in general and in particular to all the Daughters of Charity.”

“Here we shall give Father Hanon’s own words, ex-

plaining the manner in which he forgave all those who offended him.

“At the moment of receiving his Creator for the last time, Father Hanon was asked if he forgave all who offended him; gathering the courage and strength left him, he answered thus: ‘I declare in the presence of God and of all the celestial court, that I most willingly forgive all those who offended me or who contributed knowingly, or through inadvertence or malice, to all I have suffered for ten years. I forgive them with all my heart, without any resentment, and I believe of all that was imputed to me, I have nothing with which to reproach myself. I have done my best to fulfill my duties according to the rules observed by my predecessors since Saint Vincent de Paul, in consulting the precious fragments I had the happiness of possessing. I have deviated in nothing concerning our two Congregations; my sole intention was to walk in the footsteps of Saint Vincent de Paul and of my predecessors, to maintain union and peace among the children of Saint Vincent and of Mlle. Le Gras. I desire that the reunion should be strengthened more and more, as I hope for it from the mercy of the Lord. I even wish it to be known that I have no resentment against any one. If God restores my health, I shall consecrate it entirely to the service of the two Companies for the maintenance of the Rules, and according to the spirit of Saint Vincent de Paul, which is that of our Lord Jesus Christ.’

“The night was calm, and Father Hanon spent it in praying with his children who did not leave him, or in writing his last wishes, or again in meditating upon eternity into which he was about to enter. If any remedy was presented to him to mitigate the pains that overwhelmed him, he would exclaim in a holy transport: ‘Leave me to my reflections in order to dispose myself for the great voyage from time to eternity.’ It was four o’clock in the morning,

when the Missionaries and the Sisters hastened to receive once more the blessing of their Father; he gave it to them with all marks of paternal tenderness, begging again for the prayers of the last indulgence. He then said to the Sisters: 'Go, my children, go before the Blessed Sacrament, to pray for me, while I prepare myself to appear before God.'

"Finally, after putting his temporal and spiritual affairs in the most perfect order, after declaring as his heirs all his confrères of the Congregation of the Mission, after outpouring his fatherly kindness into the hearts of his disconsolate children, protesting that he never had any other desire than that of seeing peace and union reign according to the spirit of Saint Vincent, after bestowing upon them his last blessing, Father Hanon gave back his soul to his Creator with the most perfect resignation, on April 24, 1816.

"A death so edifying and so christian shows that Father Hanon has received the recompense of his good works and of his long persecutions for justice' sake. For thirty-six hours his body remained exposed to the veneration of his pious confrères, of the Daughters of Charity, and of the faithful of the Rue de Sèvres. His countenance, calm and peaceful, seemed to reflect the eternal repose at last attained by this worthy minister of our divine Redeemer.

"His obsequies were celebrated with all the pomp due to his rank, in the chapel of the *Incurables*, Rue de Sèvres, in presence of his confrères, of the Daughters of Charity of the houses of Paris, and of a great many ecclesiastics and laymen who accompanied the body of this worthy successor of Saint Vincent to the church of Vaugirard where was celebrated a solemn service for the repose of his soul, after which his remains were taken to the cemetery of that

parish where he rests beside his last two predecessors, until his blessed resurrection.”

III — REV. CHARLES VERBERT

VICAR GENERAL, 1816-1819

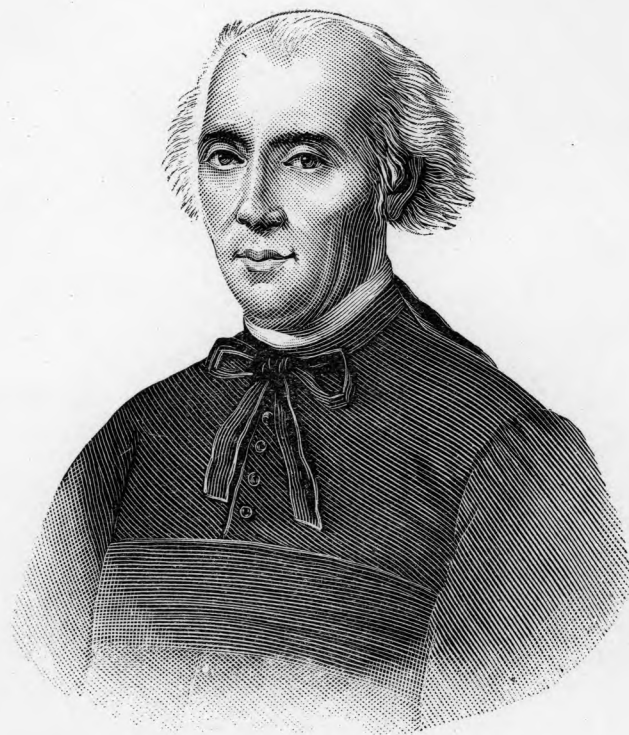
§ 1—*Nomination of Father Verbert*

In virtue of the faculties conferred by the Holy See, mentioned in the Brief of confirmation, Father Hanon, as we have seen, designated Father Legal, Superior of the seminary at Vannes, to be his successor. Owing to the absolute refusal of this confrère to assume the responsibilities of Vicar General of the Congregation of the Mission, Father Claude, First Assistant, found himself, according to the constitutions, invested with full authority.

From a circular of July 23, 1816, addressed by Father Claude to forty-four Missionaries with a view of convoking an assembly for the election of a Vicar General, said election to be ratified by the Sovereign Pontiff, we quote the following:

“There is not one member of our Congregation, animated by the spirit of our Holy Founder, who does not long for our reestablishment; the time has now arrived in which our desires may be fulfilled. The Holy See and the king favor our desires and promise their powerful protection, therefore, let us hasten to accomplish the will of the Lord so plainly manifested to us. The first thing for us to do, is to elect a Superior and this Superior must be a man who loves his vocation and seeks the good of the Church.

“On the death of Father Placiard, the Pope willingly agreed upon Father Hanon as Vicar General, but he was elected to that dignity by only a few Missionaries of Paris and its environs that I, as Assistant, assembled in the



VERY REV. CHARLES VERBERT, C. M.
VICAR GENERAL OF THE CONGREGATION OF THE MISSION (1816-1819)

Mother House of the Daughters of Charity, where I was then residing. In the present situation, I think that a greater number of deputed confrères should take part in this election. I invite and conjure our confrères of the various French provinces to contribute as much as they can possibly spare, that sufficient means may be furnished to defray the traveling expenses to and from Paris of these confrères appointed to attend the election.

“If among those deputed, any one be found who is unable to go to Paris, I request him to enclose in his letter a sealed note containing the names of three confrères whom he deems eligible to the position of Vicar General; the first name given will be considered his first choice, the second, as his second and so on.

The assembly was called for August 12, 1816, at nine o'clock A. M., in the house of Father Dubois, pastor of Saint Margaret's at Paris in the suburb of Saint Anthony, Rue Saint Bernard.

Twenty-one Missionaries responded to this appeal. On Sunday, August 11th, the eve of the opening of this assembly, an announcement was made at the parish Mass at Saint Margaret's that Solemn Mass would be celebrated the next morning at nine o'clock at which all the deputies of the Congregation of the Mission would assist to obtain from God the light necessary to make choice of a Superior General according to the heart of God. This Mass, at which a large number of parishioners assisted, was celebrated by Father Claude.

At eleven o'clock the members retired to the room arranged for the election. After the usual prayers and a discourse by the president, the customary meditation followed. At the first counting, the votes for two of the nominees were equal; at the second, Father Verbert had the majority and was considered legitimately elected.

Father Compans, whose votes entitled him to the office

was named First Assistant. It was decided that if Father Verbert did not accept, Father Compans should be presented to the Sovereign Pontiff as Vicar General; further, that Father Dubois, in connection with any Missionary he chose, while awaiting the arrival of the Vicar General, should push forward their appeal to the government for a new house.

Immediately after the election, Father Viguier, Secretary of the Assembly, and Father Claude notified Father Verbert, then professor of theology at the University of Aix, in Provence, of the result of the election. Father Verbert accepted, but various motives detained him for some time in Aix. On August 26, 1816, Father Claude urged his return thus:

“Many of our Missionaries anxiously await the moment when you will call them, but your long absence from the center of the Congregation prevents their desires from being realized. You can only encourage them to hope but this will be in vain until the king gives a house and assures to us a sufficient income. His Majesty honors us with his protection, he longs to see us exercising our former functions, and your presence in Paris would hasten the practical effects of his benevolence. Come as soon as you possibly can, your presence here is absolutely indispensable.”

Awaiting the time when the Congregation should have a Mother House of its own, Father Dubois offered hospitality to Father Verbert in his presbytery, and it was to that house he went on his arrival in Paris; later Father Verbert removed to the Home for Incurable Women where he occupied the same apartment as his predecessor. It was not long before circumstances caused him to change his abode again; the services he was obliged to render at the Mother House of the Daughters of Charity and the necessary and frequent communication he was obliged to

hold with the Sisters made it extremely inconvenient for him to reside in the suburb of Saint Anthony. To assemble his confrères about him, he finally rented a large building, Rue de Vaugirard. On October 6, 1816, Father Verbert notified all the Missionaries he could reach, thus:

Sir and very dear Confrère,

“Since the loss of Father Cayla, our Superior General of happy memory, which occurred in February 1800, death has deprived us of his three successors, Father Brunet, Father Placiard and Father Hanon. To those who had the happiness of knowing these venerable confrères, the mention of their names awakes sentiments of the most profound respect and keen regret. Born for an agitated epoch, God endowed their souls with a strength of character, a peculiarity of discernment, a solidity of virtue, proper to overcome all the difficulties they were to face. Judging from their ages, we would have naturally expected them to live beyond our troubled period; and in thus anticipating a long administration, we entertained the hope that through their wisdom and zeal the Congregation would soon arise from the ruins in which it lay buried. Alas! God apparently judged us unworthy of these noble men and their premature death seemed to frustrate our most ardent desires.

“And here I am, Sir and my very dear Confrère, thrown into the arena, and I add, with equal truth and dismay, without one of the qualities characterizing my predecessors, without one of the means capable of surmounting the obstacles still opposing the perfect reëstablishment of our Congregation, obstacles born of the times....

“But what is my hope in this painful career I am about to enter? God and you, my dear confrères; God who through the piety and union that characterized the last

assembly, seemed to cast a favorable glance upon the children of Saint Vincent; and you, by your zeal, of which I receive daily new proofs. This is the time, if ever, to display in behalf of the restoration of one of God's own works, this just and holy zeal. Hasten to unite with me, let us leave our captivity and reënter the land of our fathers, let us reconstruct the temple, sanctified by their presence and reduced by impious hands to a heap of scattered ruins

"Bishops now call for us and await but our reunion to reinstate us in our former functions; nor are we wanting in subjects for the formation of a seminary for the Congregation.

"Hasten then, I repeat, Sir and very dear Confrère, to join me. Those not incapacitated by old age or infirmity and who can be useful in God's works, should not shrink from the sacrifices that this call might entail. At present, I have requests on hand for Missionaries, professors of theology and philosophy for seminaries, and even for professors of literature for a college..."

§ 2—*The Vicar General Secures a House*

The most important affair confronting Father Verbert after his election was the obtaining of a suitable house wherein the Missionaries might live according to their rules and the seminarians be properly trained. To this end he sent innumerable petitions and notices through the interposition of the Archbishop of Rheims and other distinguished personages, to the king and the Ministers of the Interior and of Divine Worship. The government was not ignorant of the fact that as long as it held possession of Saint Lazare's, an indemnification was due the Congregation; but the treasury was impoverished and it was difficult to find a house, spacious enough, that would

not demand a considerable outlay for purchase and repairs. Father Verbert was instructed to search for a suitable building and to report the result of his investigation. It was then that he represented to the Minister of the Interior that the king had retained the right of donation of the house in *rue du Vieux Colombier*, formerly occupied by the Daughters of Charity; however, as the house was being used for another purpose, he pleaded that His Majesty should not think it inconsistent to return Saint Lazare's to the Congregation of the Mission. Acquiescing to the representations made to him, the king caused an account of the house of the Holy Name of Jesus, in the suburb of Saint Martin, to be drawn up and presented. With all the good will manifested by His Majesty, the plan was ineffectual for want of necessary funds.

Father Verbert next proposed to occupy a portion of the building of Val-de-Grace with the church which then served as a barn, and, as a compensation for the part occupied, to permit the Missionaries to act as chaplains to the sick soldiers. If this should prove unacceptable, Father Verbert asked that he be given a portion of the convent of Saint Thomas of Aquin with the church. Finally, if either of these two propositions did not win approbation, and he could no longer depend upon the assistance of the government, Father Verbert, taking a bold step which, in circumstances other than these, might have proved disastrous, entreated the king to withdraw his ordinance for the reëstablishment of the Congregation, that the Missionaries, with perfect security of conscience, could return to their homes. He further urged that if, on the contrary, the government would come substantially to their assistance, there was no time to lose to preserve the Missionaries that remained and to form new ones.

Father Verbert's transactions with the Minister of War were fruitless. About that time the Minister of the

Interior expressed an idea that had come to him, of surmounting the obstacle of expense, by uniting the Congregation of the Mission to the Society of Foreign Missions. This scheme was the subject of a new appeal from Father Verbert, in which he explained the incompatibility of these two Institutes in their elements and ends. He also represented the injustice of sacrificing one for the other. The notion was soon turned to naught and the Minister renewed his offering of the house of the Holy Name of Jesus.

In April 1817, Father Verbert, accompanied by an architect, visited this building only to be convinced that it could never serve his purpose. He expressed his convictions in his report at the end of which, he asked the purchase of the Duke de Lorge's palace, though he knew it to be too small to fulfill all his requirements. Its proximity to the Mother House of the Sisters offered an advantage not found elsewhere.

The government assented to this last proposition, and the prefect of the Seine was commissioned to transact the affair. The king's ordinance authorizing the purchase of the property was dated December 3, 1817, but on November 9, 1817, Father Verbert and his confrères hastened to take possession of their new home.

§ 3—*Journey of Father Verbert through Southern France*

While awaiting the result of his efforts to obtain a house from the government and the arrival of the pontifical Brief confirming his election, Father Verbert decided that it was necessary for him to make a personal inquiry into the dispositions of the Missionaries to resume the labors of their vocation and the attitude of the Daughters of Charity towards their legitimate Superior. To make a journey through Southern France seemed to him the best means for attaining his ends. He appointed Father Lemaire as his

Assistant, and Father Boullangier whom he recalled from Amiens in May 1817, as Procurator General of the Company. To the latter he confided the task of carrying on the negotiations for the house. On June 10, 1817, he left Paris for Moulins, and on his way stopped at several of the houses of the Daughters of Charity. In his first letter written on June 18th from Bourbon-l'Archambault, Allier, he said: "To-night I return to Moulins to resume my journey; so far I have met a greater number of Sisters than I expected and consequently, my progress has been very much retarded. It is to be feared I shall not reach Clermont by Saturday and should other delays occur, that I shall not see Paris very soon. Up to the present, my visits to the Sisters' houses have afforded me great satisfaction; I have been well received everywhere, and I have found everywhere good Daughters of Charity, evincing their filial confidence in me by their regret for the past and by their present contentment. Counsels and reforms have met with general submission."

After a short stay at Clermont, where he met all the Sisters of the neighboring Missions, who were delighted to have the opportunity of personally assuring him of their obedience, Father Verbert went to Saint-Flour to settle some affairs in connection with the acquisition of its seminary and to put it on a firm basis. "You cannot imagine," he wrote, "how much the clergy of this diocese desire our service." At Aurillac, there was question of founding an apostolic school at the request of a prominent pastor; but not knowing as yet which of his confrères could be disposed of for this work, he made no promises.

Having arrived at Bordeaux, on July 19th, he wrote to Father Boullangier: "You are right to scold me; I am worthy of reproach for not hastening my steps. But I meet with so many interruptions that, despite my good will, I am obliged to slacken my pace. I have been

here at Bordeaux since the day before yesterday and I do not see the slightest possibility of my remaining here less than ten days. I am so well greeted by all that I do not like to lessen the satisfaction derived from seeing me. You will have time to write to me at Toulouse and as I have accepted Sister Chagny's pressing invitation to stay at the Hospital de la Grave, your letter would reach me at that address."

It was while he was in Bordeaux that he learned of the proposition the prefect of the Seine had made to Father Boullangier to cede the Lorge mansion to the Company for a Mother House and of the repugnance of the latter to accept it. Under date of July 28th, Father Verbert wrote: "Your *no* with regard to the Lorge mansion, that seemed absolute and irrevocable, frightened me, as I felt convinced that if we were to refuse this house we would not get another; your letter brought me reassuring news. We actually possess the Lorge mansion; in the absence of anything better, it will suit us for many reasons.....

"I have been so busy in Bordeaux that I have not had time to finish a short appeal I intend to send you to present to the Duke of Richelieu. We must end this affair. To make the two Congregations languish for the want of a Superior General is indeed too bad..... This unaccountable delay paralyzes everything and is capable of causing terrible and irremediable evils to the two Congregations..... We will finally solve the enigma."

When Father Verbert wrote these lines, the Brief had reached Paris, and on his arrival at Toulouse he found a copy of it.

From Bordeaux he went to Agen, where he made a short stay. The administrators of the Home in that town had certain complaints to lay before him but they were informed of his visit only after his departure. On being apprised, after his arrival in Paris, of what had occurred, he settled

matters satisfactorily. The Bishop of Agen urged him to accept the charge of the seminary, but again unable to dispose of the Missionaries, he declined the offer for the present.

From Agen the Vicar General made his way to Cahors. In a letter of August 27th we read: "You have no idea of the enthusiasm my presence in this city has awakened. Bishops, clergy, people — all ask the return of the Missionaries; they even offer to bear the expense of repairs on the buildings. I have to limit my promises. How could I furnish confrères for Chartres, Sens, Arles, etc.? How dare I appear before these prelates who, from hearsay, believe that the Missionaries are still two hundred in number? What a scandal! May God forgive those who could be useful and yet will not." At Montauban, in the excellent institution directed by Fathers Gratacap and Perboyre, Father Verbert received from these two Missionaries a hearty welcome. He praised their zeal and devotion in the education of the large number of boys under their care, and admitted into the Congregation, four clerics that were presented to him, consenting to their commencing their seminary in the establishment.

Finally, he reached Toulouse; from that city on August 25th he wrote: "Work untold, time entirely too short; my arrival at Toulouse had a slight resemblance to the entry of our Lord into Jerusalem: *Tota commota est civitas*, the whole city was excited. Things have changed, however, and I leave in better spirits." To understand this passage of Father Verbert's letter, one must have an idea of the existing circumstances. It seems that the Sister Servants of Toulouse, giving ear to the counsels of some of the Vicars General, directors of seminaries and also of a large number of pastors and chaplains adhered to the schism attempted in 1809 by two or three Sisters at the head of the Community. The only Sister Servant

who was immovably submissive to the authority of her legitimate Superior, and who protested to the alterations made in the constitution, was Sister Dumont, the Sister Servant of the House of Saint-Etienne. To the great regret of the venerable pastor of the parish, the lady benefactors of the house and the poor of whom she was the mother and support, this Sister was removed by force from her establishment in 1812, by employees of the Imperial government. When, in 1816, the Congregation of the Mission was reestablished, the Sister Servants of the houses in Toulouse did not conceal their chagrin on hearing the news, because of the reforms to which they would be obliged to submit in order to live according to the spirit of their state. Thanks be to God, a conciliatory movement became evident, and the following year the Abbé Douarre informed Father Verbert that the happy effects of his visit to Toulouse not only remained but had even developed most auspiciously.

Father Verbert then went to Aix, where he arrived on September 17, 1817. Instead of the rest for which he had hoped, he saw his occupations increase. "It is no longer our dear Sisters that absorb my time, but seminary affairs; petitions come from all sides and are always difficult to answer." These difficulties sprang from the fact that the Missionaries capable of filling these positions were retained at their posts in the various dioceses. Though he earnestly desired to respond to the confidence placed in him by the bishops, under the circumstances he was obliged to refuse the offers made him.

On his way home, he could not fail to go from Lyons to Saint-Etienne, where the city authorities were eager to confer with him regarding a college they wished to confide to the Company. At Lyons as at Chalons-sur-Marne, in fact, at all the places in which he stopped, the Daughters of Charity gave him the most earnest and

sincere proofs of their attachment to the constitutions of their Community. About the middle of October Father Verbert returned to Paris. The following month he went on a visitation covering a period of several weeks and extending through the northern departments.

§ 4—*Father Verbert is Confirmed Vicar General of the Missionaries in France and Superior General of all the Daughters of Charity*

Immediately after the acceptance of Father Verbert, August 1816, Father Claude addressed to His Holiness, in the name of all the confrères who attended the election, a petition to obtain the apostolic sanction of the choice they had made.

As the Pope's letter had not arrived by the close of March 1817, Father Verbert addressed a new petition to the Holy Father soliciting :

1—His confirmation in the position to which he was called by the choice of his confrères, no longer under the title of Vicar General but, to maintain unity of government in the Company, under that of Superior General of the Congregation of the Mission. In making this request he would in no measure oppose Father Sicardi's retaining the title of Vicar General in governing, until his death, the provinces of Italy, Spain, Portugal and Poland.

2—That in the forthcoming Brief, the rights of the Superior General over the Community of the Daughters of Charity be mentioned.

Having learned that His Holiness had sent his petition to Cardinal Consalvi, Father Verbert wrote to the latter, begging him to put an end to the abnormal state in which the Congregation was placed as he had entreated His Holiness to restore unity of government. In the Brief of

July 13, 1817, Father Verbert obtained only part of his requests, namely : the Vicar Generalship of the Congregation in France only, and the title of Superior of all the Daughters of Charity in and out of France. The Brief positively withdrew his authority over the Missionaries outside of France and declared that the Sovereign Pontiff willed that the arrangement he had made in 1805, appointing Father Sicardi Vicar General of all the Congregation out of France, should have its full effect. The Missionaries of the Congregation in China, the Levant, and the Isle of Bourbon were to be dependent on the Vicar General at Rome.

With the Brief, His Eminence Cardinal Consalvi sent an explanatory letter to which Father Verbert thought it best to reply, that thus any unfavorable impressions made by his demands might be obliterated.

My Lord,

“Ever since I received the letter which Your Eminence had the kindness to write and forward with the Brief of His Holiness, which appointed me Vicar General of the Congregation of the Mission in France and Superior General of the Daughters of Charity in all places, I have thought I owe an explanation to justify the requests I took the liberty to subjoin to my petition to the Pope; permit me, my Lord, to address it to you.

“.....First, if I desired His Holiness to supply by his apostolic authority that which was wanting in my election to make me, in truth, Superior General of the whole Congregation according to our rules and statutes, I entreat Your Eminence to believe that it did not arise from motives of pride and ambition, and I aver, that, feeling so sensibly the weight of the burden resting upon me, far from seeking pleasure in it, I desire with all my heart the

advent of some happy circumstance which would divest me completely of it.

“I looked only for oneness of body, for reunion under one same head of all its members; division under two heads would prove fatal to the whole body, for that state, through custom, might be perpetuated and would render more arduous and perhaps, impossible, the future attainment of that advantageous unity.

“I foresaw the mutual assistance, which, in the commencement of an unpleasant restoration, becomes so necessary in the transfer of subjects from a well-supplied locality to one having an insufficient number.

“I saw also a convocation of a general assembly, so far removed from the present, that the Congregation would have much to suffer in the meantime from divided authority.

“These, my Lord, are the true and only motives urging me to supplicate the Pope to name me Superior General of the two Congregations, leaving however if His Holiness requires it, to my venerable confrère, Father Sicardi, his present jurisdiction in Italy.

“I leave it entirely to the judgment of Your Eminence to decide whether my desires are well or ill-founded.

“Moreover, my Lord, Your Eminence should know that I was presented to the king who, with his usual kindness, greeted me for the whole Congregation; that we now occupy the house His Majesty accorded us; that each day brings to us former confrères and also priests and students for our seminary; that besides the several establishments we have already, numerous offers have come to us from the bishops for the direction and opening of others; that everywhere we live in community according to our rules and ancient customs and are clothed in the costume of our Congregation.....

I am, etc.”

The Brief of July 13th did contain a glaring inaccuracy. If the jurisdiction of Fathers Brunet and Placiard over the entire Congregation was contested, that of Father Hanon before his arrest was not, therefore it was not correct to affirm that Father Sicardi had exercised his authority over the Congregation outside of France ever since 1805. In Paris well-founded suspicions pointed to Father Sicardi as the instigator, and this presumption was certified the next year when on May 2, 1818, Father Sicardi wrote the following lines to Father Verbert who on his part had pointed out to him the inconvenience of dividing the authority of the Congregation. "With regard to the office of Vicar General of the Missionaries in France which you hold, and that of Superior General of which you speak, I will tell you very simply that it is I, by word and by letters to the Pope, who have thus arranged matters and I am pleased with the outcome. May the Lord assist you and give you courage to restore order to what Providence has confided to you."

The French Missionaries were, in fact, powerless to do anything but resign themselves to await the good pleasure of Divine Providence to put an end to this sad state of affairs which mutilated the work of Saint Vincent de Paul, and to hasten by their prayers unity of government in the Company. Eight years were destined to pass without a change; then, we see the Missionaries of Rome soliciting and petitioning for the reunion of the two vicariates under one same head.

§ 5—*Reestablishment of the Internal Seminary, Paris*

The circular of October 6th, sent by Father Verbert, produced a very good effect upon the Missionaries who were attached to their vocation, and urged several either to place themselves at the disposal of the new Superior or

to devote themselves to the formation of students preparing to enter the Congregation.

The following year, Father Verbert undertook the visitation of the houses of the Company to inquire into their needs and to become acquainted with his confrères. Everywhere he conciliated all hearts, and his presence procured for the Missionaries untold comfort and encouragement. He received many marks of esteem and sympathy from bishops and ecclesiastics of distinction; several even promised him their concurrence in the important work of the restoration by facilitating the entrance of subjects into the Company. Thus was Father Brioude introduced to him at Aurillac by a Vicar General of Saint-Flour.

On September 27, 1818, the first annual retreat was made in this new house of Paris. Twelve or fifteen Missionaries followed it, also seven students from different seminaries, who were the seed of the intern seminary.

The first seminarian who entered the new house was Mr. Mussi, former pupil of Father Verbert at the college of Marseilles, a young man who united rare talents to solid piety. At the end of July 1818, the four seminarians maintained by Father Verbert at the seminary of Amiens also came to Paris, where Father Lacarrère joined them on October 4th. Shortly after the retreat, Mr. Mussi was sent with two of his confrères to the apostolic school of Soissons where he died of consumption the following year, in the most edifying sentiments of submission to the good pleasure of God. The seminarians remaining in Paris were entrusted to Father Gaillard, former Missionary, who had recently placed himself under the authority of the Vicar General. This Missionary fulfilled toward the young students the functions of the Director of the seminary and of professor. The urgent need of Missionaries in the establishments confided to the Congregation

impelled Father Verbert to combine, as much as circumstances would permit, the exercises of the intern seminary with the studies, and this state of things lasted until 1835.

The arrival of several subjects at the end of 1818 and the beginning of 1819 necessitated employing a Missionary exclusively in the direction of the seminarians, but the difficulty was to find one adapted for that office.

Already toward the middle of October 1818, Father Verbert received from Father Le Go, pastor at La Chapelle-au-Riboul, district of Mayenne, a letter in which he placed himself at the disposal of the Vicar General. The latter presumed, by the truly edifying expression of the letter, that this priest might be the Director destined by Divine Providence for the formation of the new generations of Missionaries. We give extracts from this letter:

“I have heard with the greatest joy that the Lord has cast a look of mercy upon our Congregation, that several scattered stones are already reunited, and that the reconstruction has happily commenced. May the Lord bless the good work and the workers! May the Lord be with those who love Him, who fear His holy Name, and seek His glory and that of His Church! They appear to me like those Israelites whose hearts were touched by God, and who, on their return from the Babylonian captivity, commenced to rebuild Jerusalem *in angustia temporum*; I do not fear these last words of the comparison; my only apprehension is that I be more hurtful than useful, and a burden rather than a help. However, good will sometimes supplies for a lack of strength, and I hope the Lord will increase it in me. Besides, I would be wanting to the promises I made before the holy altar, wanting to a Congregation that formed me and wherein I received so many benefits from Divine Providence, were I to fail her at these times. The motives that urged me to ask for admittance thirty-one years ago are now the same: a greater facility

for my own salvation, and the hope of working more efficaciously for the salvation of souls. I have experienced but too well the difference between the regular life in community and an isolated one, as much for its personal advantage by progress in virtue, as for the success of the functions of the holy ministry.

"I belong therefore to the Congregation of the Mission, since it is still in existence; I belong to it by spirit and affection as much as by duty. I beg you then, Most Honored Father, to have the goodness to dispose of me, and to recall me, if circumstances permit, to my first vocation and to the family of Saint Vincent de Paul. The sooner this will be, the better for me, I hope.

"As I have not the advantage of a personal acquaintance, to enable you to answer my desires without prejudice to the reestablishment of the Congregation, if you have a room to give me, I will furnish it and pay my board for a year. If, by the end of the year, you judge that I shall be harmful or a burden to the house, you can dismiss me; and were I to complain of a just and necessary severity, this letter will serve as a testimony against me.

"If, on the contrary, you think I can be useful, you will have time to know for what duty I am fitted. In the meantime, I shall be happy to devote these days to prayer, to the study of Holy Scriptures, of theology and other ecclesiastical sciences, for since the end of December 1799, when the violence of the reigning impiety expelled me from the Mission of Turin, I was employed only for my neighbor in the exercise of holy functions, especially in the confessional ... and it does not take a long time to become dissipated, worldly and ignorant.

"If I do not correct bad habits, contracted by being left to myself; if I do not walk according to the uniformity of the Community directed by the wise regulations of Saint Vincent, what can I do in the Congregation? What can

I bring to it but trouble, disorder, scandal, and deserve thus a shameful dismissal? I believe also that with a sufficient preparation of prayer and study, one can accomplish more in a year than he would in ten years without preparation and without zeal.”

Father Le Go was fifty-one years on October 19, 1818, the very day on which he wrote this letter to his Superior. Some business to be settled did not permit him to go to Paris until the middle of 1819.

For twenty-five years, the members of the Company had been scattered and a very great number of those who escaped the fury of the Revolution had died. Among the survivors, about one hundred in number, many had reached an age that did not permit them to continue the functions of their vocation, or had contracted habits incompatible with the uniformity necessary in communities; hence, prudence made it a duty for the Superior General not to urge the reëtrance of all the former members into the family of Saint Vincent. To appeal to their zeal for the glory of God, to their love for their holy vocation, to their conscience for the fulfilment of the engagements taken at the foot of the holy altar, was all that the duty of Father Verbert as Superior required and what his affection for his confrères suggested. A small number answered his call, but these were animated with good will and filled with the spirit of their holy Founder. Thus they could set on the solid bases of fraternal union and regularity the new edifice which Providence proposed to construct for the glory of God and the salvation of souls.

§ 6 — *The Hotel de Lorge*

It was with just reasons that Father Verbert accepted very reluctantly the residence of the Duke de Lorge, offered by the government to serve as a cradle to the Con-

gregation whose restoration he sought with so admirable a zeal and devotedness. It consisted simply in a main building situated between the courtyard and the garden, with two stories to which were added two smaller buildings on the side of the entrance yard: one used as a coach-house, the other as a stable and barn. The principal stairway was on the left, almost in the same place where is now the chapel of Saint Joseph. From the left side of the garden could be seen a narrow building extending as far as the middle of the present refectory. The front edifice occupied the space as at present, but was of one story only. All these constructions were in need of urgent repair.

In order to accommodate the first six or seven confrères, Father Verbert transformed the rooms of the first and second floors of the main building into cells. The wing reaching to the garden furnished five small rooms on the ground floor; the second story was destined for an intern seminary, with the Director's office at the extreme end. The building on the street side was fitted up as an infirmary, while the room under the principal stairway served as the refectory. The oratory, on the first floor of the main building, occupied a part of the hall into which the principal stairway opened; we say a part because the space for two narrow corridors was taken from the hall: one leading to the seminary, and the other to the upper floor.

This oratory being but a temporary arrangement, it would not have been proper to reserve the Blessed Sacrament there; so the Missionaries had not the happiness of keeping It under their roof until November 1, 1827, the day when their present chapel was blessed by Mgr. de Quélen, Archbishop of Paris. It was before the picture representing the miracle of Saint Nicholas,¹ which picture

¹ This picture, now (1912) in the corridor before the room of the Superior General, is nearly in the same place as it was then.—The miracle it represents is thus related in the life of Saint Nicholas:

is still to be seen, that Mass was said from the arrival of the Missionaries until the blessing of the chapel. We can easily imagine what the oratory (the present secretariat) was then, having no other partition from the corridor and stairway, than curtains hanging from a height of six feet. On Sundays, the Community went to the *Incurables* (Laënnec Hospital) and on feast days to the Mother House of the Daughters of Charity to assist at the offices. However, from 1823, they went to the Sisters' chapel on feast days as well as on Sundays.

On August 12, 1818, Father Verbert laid the corner stone of the right side building to connect the main building with the one on the street; this building was two stories high. The ground floor served as a refectory, with a pantry and kitchen, and was ready for use in the first part of 1819. Such was the humble cradle of the new generations of the Congregation of the Mission. From the ancient constructions there remains at present only the façade of the middle building on the garden side.

§ 7 — *Death of Father Verbert*

In the winter of 1818-1819, Father Verbert experienced an indisposition which, after a few months, caused great

Some sailors who were on the point of perishing during a violent tempest, having implored with the greatest confidence the intercession of Saint Nicholas, Archbishop of Myra, the latter was immediately seen on their ship and he said to them: "Here I am, I come to your aid." At once he takes the helm, begins to direct the vessel, and commanding the sea, the waves are calmed; by this means he leads them to the port of Myra where he disappeared. As soon as they landed, they went to the church to thank him for so great a favor, and seeing him in the midst of his clerics, they threw themselves at his feet, related what had happened and expressed their gratitude to him. The saint, confused by this honor, pointed to Heaven and said: "Give to God the glory of this deliverance, my children, as for me, I am only a sinner and a useless servant. He alone does great wonders." Then he exhorted them to observe faithfully the law of God.— Note of the *Annals*.

inquietude to his confrères. As he was not authorized to designate his successor, Father Boulangier, Procurator General, asked of Rome, through Mgr. d'Isoard, the faculty for Father Verbert of naming his successor, and in case of death, permission for the Missionaries, provided they be ten or twelve, to elect a Vicar General whose nomination would afterwards be submitted to the approbation of the Holy See.

Mgr. d'Isoard being honored with the friendship of His Eminence the Cardinal Prefect of the Propaganda, begged him to obtain this favor from His Holiness within the shortest possible time. The cardinal most willingly accepted the commission, obtained the desired faculties and sent them under date of March 21, 1819. But they reached Paris only after the death of Father Verbert, which took place March 4, 1819.

Very Rev. Marie-Charles-Emmanuel Verbert was born at Pont-de-Beauvoisin, Bresse, in the diocese of Lyons, on November 15, 1732. He entered the seminary of the Congregation at Lyons on November 25, 1769, and made his vows on December 10, 1771. From there, he was sent to teach theology in the seminary of Marseilles, which function he was still fulfilling at the beginning of the Revolution.

At this epoch, he retired with the Superior of that seminary, Father Moissonier, into Italy where he spent several years. The desire to be useful to the Church induced him to conceive the project of going to the Levant where the Congregation had several establishments; but having the facility of returning to France before the year 1800, he abandoned his first idea. Several bishops of Provence honored him with their esteem, by confiding to him the administration of their dioceses during their absence. On May 5, 1802, he was named pastor of Saint-François, heretofore the "Reformed" of Marseilles. Soon he under-

took the construction of a church in a quarter of Marseilles newly populated and very poor; he made it a parish and dedicated it to Saint Vincent de Paul. His intention was, with the authorization of the Ordinary, to give the charge of that church to the Priests of the Mission, who by their residence in Marseilles, could render great services to their confrères employed in the Missions of the Levant and of Algeria. Father Verbert performed the duties of pastor of Saint Vincent de Paul's church until the month of October 1810, when he was obliged to assume the post of principal of the lyceum of that city upon the reiterated entreaties of a great number of influential citizens who induced him to accept. As a testimony of their esteem and gratitude, the vestrymen of Saint Vincent de Paul's church inserted on the register the following notes on Father Verbert:

“Gentlemen, the Officer of the week has expressed the sorrow we all feel at the resignation of Father Verbert, our venerated pastor; this is a very natural sentiment. It is to his management and sacrifices that we owe the acquisition of the church building as well as the establishment of the parish. His vigilance, zeal, and generosity hastened the work and through his perseverance we are now free from debt. Twenty-four thousand francs still remained to be paid; after somewhat exhausting the efforts of the parishioners, Father Verbert makes a journey to Paris: he entreats, begs and exposes to the Minister of Public Worship, with some powerful protectors, the painful situation and, without daring to hope for such a favor, we hear that the munificence of the government grants the sum which is disbursed by the commune as soon as the administrative and legal forms are fulfilled.

“If, as parishioners, we endeavor to follow him in the work of his ministry, we shall see him devote his entire time to the instruction and service of the poor—this familiar instruction all the more touching and affectionate as it

had always been his work of predilection. If he said to his parishioners: 'I bear you all in my heart,' he proved it by his active charity which enabled him to find the means of relieving and of consoling many indigent families, for whom he formed associations that became the ornament of the parish.

"Ah! no doubt, Father Verbert left us only through the interest he bears to the propagation of religious principles, which need he felt in the establishment confided to him; he understood that, in order to be happy, young men must unite the love of virtue to the love of study. In this view he sacrificed the success and satisfaction he experienced in the earnestness of his parishioners. God will bless his intentions and will give for his successor a pastor according to His heart.

"Upon which the assembly unanimously adopted the following resolutions:

"ARTICLE 1 — The notes of the Officer of the week will be inserted in the register of the deliberations of the administration.

"ARTICLE 2 — An extract of the deliberations will be addressed to Father Verbert, as a testimony of the sentiments with which the administration is animated and of its desire to continue in his esteem.

"ARTICLE 3 — In the meantime, the present members will go to Father Verbert and beg him "*viva voce*" in the name of the administration and of the parishioners to receive the expression of their regrets and of their gratitude, begging him to accept their wishes for his welfare and constant felicity."

After spending three years as principal of the lyceum, to the satisfaction of pupils and parents, Father Verbert was called to teach moral theology at Aix where Father Fontanes was reorganizing the Faculty of Theology. He occupied that post until August 12, 1816, when his con-

frères named him as Father Hanon's successor, in quality of Vicar General of the Congregation. The amenity of his disposition, joined to an amiable piety and an enlightened zeal, won the esteem, confidence and veneration of all the Missionaries, the Daughters of Charity and all those with whom he had any relations. His loss was keenly felt by the two Communities, to the restoration of which he had given himself unreservedly. His obsequies took place in the chapel of the Daughters of Charity at Rue du Bac, because the Missionaries did not yet have a church in their establishment. Bishops and a great many ecclesiastics wished to honor him by their presence and to evince the share they took in the affliction of his children. He was buried in the cemetery of Vaugirard, beside the other Vicars General, his predecessors.

We close by an extract from the letter of Mr. Boyer d'Eguilles to the Procurator General at the news of this venerated Missionary's death :

"The loss with which God afflicts us will be deeply mourned by all who knew Father Verbert; but those who were more particularly acquainted with him, with the kindness of his heart, his virtues, will always cherish his memory. I most sincerely share the sorrow and regrets experienced by your honorable Congregation on the occasion of his death. No one could perhaps tell you better in what great affliction I saw him sighing after the state to which he consecrated himself in his youth. Often, in the midst of the solitudes he felt in the various charges confided to him by Divine Providence, he said to me with that sweetness which characterized him: 'I shall be happy only as a Lazarist, I wish to die a Lazarist.'"

"When he heard of the important office with which you desired to honor him, he came at once to me; he was troubled and seemed alarmed. Thinking that some misfortune had come upon him, I sought to console him

and I was not reassured until I read the letter announcing the result of your general chapter... Would that I could recall, Reverend Father, all he told me on that occasion. He was dismayed at the forgetfulness of the duties of his state. 'To be able to govern,' said he, 'it is necessary to have higher virtue than I possess.' He often repeated to me that he ardently desired to make another novitiate before resuming Community life and thought himself unfit to be at the head of his confrères who had never ceased to practise the duties of their holy state. I dare tell you, Reverend Father, without any selfish thoughts, that on seeing Father Verbert part from us, I was to him what a devoted friend should be: I encouraged him. Having great confidence in my friendship, it sufficed me to tell him that it was the Lord who was thus disposing of him, and that he should respond to your choice by giving you proofs of his good will.

"My only fear was for his health which was already very frail; but I thought it my duty to keep nothing from the sacrifice God wished to impose upon me. I endeavored to persuade him that the climate of Paris, cooler than that of Provence, would perhaps prove beneficial. The Lord judged it proper to dispose otherwise; may His holy Name be blessed! He takes from me a very dear friend. Being afflicted by several trials, I found in him one of my sweetest consolations, but I submit to the sacrifice God demands of me, feeling persuaded that I shall have in Heaven a protector who will obtain for me the help and graces I need.

"I owe my return to God to Father Verbert, although he was content to remind me, with his usual amiability, of the principles of religion, as he saw me neglecting them, in order that I might enjoy the precious benefits of a Christian life.

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“May God render him all the good he did to me. It is to Him I have recourse in my sorrow.”

(To be continued.)



OUR DEAR DEPARTED

OUR MISSIONARIES

Brother Joseph Vaz-Granchó, April 20, 1912, Dax, France; 69 years of age, 37 of vocation.

Rev. Francis Brayda, April 18, 1912, Naples, Italy; 67, 50.

Brother Michel Chia, April 29, 1912, Antoura, Syria; 81, 54.

Rev. Joseph Koudelka, May 5, 1912, Eggenberg, Austria; 50, 14.

Rev. Émile Capellaere, May 8, 1912, Pernambuco, Brazil; 57, 35.

Rev. Claude Louat, May 13, 1912, China; 47, 23.

Rev. Joseph Sabatès, May 12, 1912, Palma, Island of Majorca; 56, 32.

Brother Louis Bertel, May 17, 1912, Loos, France; 64, 28.

Rev. Francis Dubus, May 19, 1912, Paris; 44, 26.

Brother John Duffy, May 11, 1912, Philadelphia, Pa.; 67, 42.

Brother Thomas Diez, May 6, 1912, Chilapa, Mexico; 35, 12.

Rev. Jean-Marie Capy, May 25, 1912, Pekin, China;
66, 37.

Rev. Henry White, October 23, 1912, Baltimore, Md.;
77, 43.

OUR SISTERS

Sr. Marie Gaillard, La Ricamarie, France; 84 years of
age, 64 of vocation.

" Marie Ribes, Saint Michel, Algeria; 84, 56.

" Angiola Petrilli, Prato, Italy; 71, 47.

" Maria Del Corso, Siena; 68, 48.

" Euphrosine Bourgis, Pithiviers, France; 80, 59.

" Marie Barthe, Javron, France; 79, 54.

" Thérèse Tummolo, Giovinazzo, Italy, 55, 31.

" Rosalie Dandin, Hensies, Belgium; 68, 45.

" Louise Lefur, Turin; 27, 8.

" Marie Duval, Metz; 34, 12.

" Catherine Chaput, Rio de Janeiro; 66, 43.

" Teodora Bueno, Madrid; 48, 21.

" Stéphanie Riss, Graz; 68, 47.

" Henriette Corneillier, Paris; 82, 52.

" Catherine Daudigeos, Paris; 78, 55.

" Jeanne Ritzinger, Salzburg; 37, 14.

" Mélanie Camus, Santiago, Chili; 83, 53.

" Louise Clave, Senlis, France; 88, 69.

" Olympe Kirimel, Clichy; 82, 52.

" Marie Skerbinsek, Nagytapolcsan, Hungary; 47, 24.

" Matiana Gutierrez, Smyrna; 67, 46.

" Anne Rivaud, Paris; 84, 46.

" Marie Bréchet Paris; 51, 27.

" Azelmine Villain, Clichy; 74, 59.

" Mercedes Valencia, La Serena, Chili; 34, 9.

" Louise Martin, Montolieu; 39, 13.

" Clémentine Letort, Clichy; 67, 38.

- Sr. Ernestine Ernault, Rio de Janeiro; 90, 61.
“ Louise Nicaise, Boulogne-sur-Mer; 87, 58.
“ Augustine Corvinus, Culm; 79, 62.
“ Marguerite Forneret, Clichy; 78, 57.
“ Marie Bony, Montolieu; 84, 64.
“ Madeleine Montet, Bayonne; 35, 13.
“ Marie Hendrickx, Hoboken, Belgium; 48, 18.
“ Jeanne Clos, Orthez; 72, 53.
“ Philomène Siccardi, Turin; 39, 17.
“ Benoîte Sauvade, Montpellier; 78, 54.
“ Marie Bax, Marseilles; 67, 45.
“ Catherine Gawenda, Culm; 89, 62.
“ Jeanne Remuzon, Montolieu; 57, 35.
“ Éliisa Deola, Antequera, Spain; 47, 21.
“ Gregoria Bielba, Santiago, Spain; 69, 50.
“ Cecilia Basterra, Burgos, Spain; 28, 5.
“ Antonia Espigo, Cartagena, Spain; 39, 20.
“ Louise Journet, Lacauue, France; 78, 57.
“ Marie Gaultier, Pekin; 75, 53.
“ Marcelle Lefaucheux, Montmirail, France; 35, 11.
“ Ida Simonini, Turin; 34, 14.
“ Anne Pesditschek, Laibach, Austria; 75, 56.
“ Marie Heinrich, Schwarzach, Austria; 68, 48.
“ Marie Guilloux, Tongin France; 72, 53.
“ Zuloé Journal, Paris; 76, 50.
“ Marie Cellitti, Rome; 49, 31.
“ Julie Cayron, Tarbes, France; 43, 20.
“ Sabine Valette, Nogent-sur-Seine; 60, 34.
“ Marie Agniel, Sotteville, France; 64, 43.
“ Jeanne Taricco, Turin; 73, 52.
“ Marie Moulin, Clichy; 60, 42.
“ Barbe Fudjan, Graz; 22, 2,
“ Thérèse Fomine, Laibach; 42, 20.
“ Anne Pouillard, Paris; 27, 4.
“ Jeanne Hie, Montolieu; 72, 53.

- Sr. Marie Delucchi, Turin ; 37, 14.
 “ Marie Niel, Paris ; 44, 19.
 “ Rosalie Plégades, Lyons ; 65, 43.
 “ Arthémise Delanoe, Sézanne, France ; 65, 45.
 “ Hélène Raymond, Algiers ; 68, 46.
 “ Catherine Gullino Chiaravalle, Italy ; 59, 37.
 “ Adèle Gherardi, Turin ; 62, 42.
 “ Caroline Raquin, Tcheng-ting-fu, China ; 55, 35.
 “ Marie de Montesquiou, Paris ; 61, 39.
 “ Appolline Thève, Nœux-les-Mines, France ; 64, 42.
 “ Marguerite Bresson, Pau, France ; 73, 52.
 “ Marie Basquiat, Montolieu ; 31, 1.
 “ Marie de Trémeuge, Rio de Janeiro ; 72, 55.
 “ Emilia Cammelli, Arezzo, Italy ; 29, 11.
 “ Anne Bricher, Clichy ; 68, 45.
 “ Françoise Daviet, Gayette, France ; 57, 33.
 “ Antonia Barros, Rio de Janeiro ; 43, 18.
 “ Anna Huber, Salzburg ; 23, 4.
 “ Julienne Reichl, Salzburg ; 25, 6.
 “ Marguerite Mertens, Quadrak, Prussia ; 53, 27.
 “ Eugénie Papa, Turin ; 69, 44.
 “ Louise Bonnefont, La Paz, Peru ; 70, 47.
 “ Hélène Wolwaezew, Zalozce, Poland ; 63, 38.
 “ Marie Besnié, Montpellier ; 87, 68.
 “ Noua Chanine, Caïffa ; 59, 37.
 “ Augustine Le Bail, Soria, Spain ; 67, 45.
 “ Hélène Razimowicz, Cracow ; 62, 39.
 “ Francisca Garay, Santiago, Spain ; 62, 40.
 “ Marta Alegria, Astorga, Spain ; 67, 41.
 “ Ana Barbany, Reus, Spain ; 68, 13.
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R. I. P.

BOOK REVIEWS

427 — *Bulletin des enfants de Marie de Smyrne*. Monthly review. Subscription, 2 fr. per year.

This interesting Bulletin appeared for the first time in January 1912. It contains local items of the Association and general religious news of Smyrna.

Rev. Goidin, C. M., editor of the Bulletin and director of the Children of Mary, has advantageously reduced it to sixteen pages, and arranged for its more frequent publication.

The subjects treated are varied. Though its fundamental purpose is to instil piety into the Children of Mary, putting in practice the counsel of Saint Francis of Sales, that good education and accomplishments aid in well-doing, the editor has sought to introduce topics of divers kinds. Young girls must be prepared for a useful life and, thanks be to God, for this end a practical, Christian literature is now developing. In passing, we might mention, in particular, *l'Institut populaire* of Roubaix (foreign sub. 2 fr. per year, *rue Descartes*, 71, *Roubaix, Nord*), and the excellent work of Abbé R. Janot, *Le rôle de la femme dans la société contemporaine* (*In-12, Paris, Lecoffre*). The Bulletin we are reviewing is calculated to do much good.

The zealous director of the Association found it best to assume personal control of the Bulletin, for, dealing as it does with ascetical subjects, which he could treat more freely and securely, to leave the compilation of it to young girls or even to religious women might perhaps be detrimental to its importance.

428 — The following review treats of books of special interest to the Congregation of the Mission and the Daughters of Charity. It includes scientific and religious works

composed by Priests of the Mission, and publications relating to Saint Vincent de Paul or to his two families. In works foreign to these subjects, we preserve all interesting items which bear reference to our former establishments or Missionaries.

The Annals published previously, a detailed and classified list of books written by Priests of the Mission and dealing with the history of the Congregation. (*Annales*, 1902, p. 305 and 461; 1903, p. 239, 348 and 468; 1904, p. 118). This list has been published in book form under the title of: *Répertoire bibliographique de la Congrégation de la Mission*. What has been accomplished in general, we hope to see realized in detail in all the countries in which the Priests of the Mission are established, and it is with pleasure we ascertain that in several places this work has been taken up.

To Father Dautzenberg we are indebted for the following list of German publications relative to Saint Vincent de Paul or to the Congregation of the Mission.

1 — *Muster eines apostolischen Eifers für die Seelsorger und einer evangelischen Klugheit, Einfalt und Liebe des Nächsten für jeden Christen-oder-Lebensgeschichte des heiligen Vincenz von Paul, Prieters und Stifters der Versammlung der Sendung*. (An Example of Apostolic Zeal for Pastors of Souls; of Evangelical Prudence, of Simplicity and of Love of the Neighbor, or Life of Saint Vincent de Paul, Priest and Founder of the Congregation of the Mission). Innsbruck, Jean Thomas Edlen von Trattner, 1780. 3 vol. in-12 of xxxii—519, 274 and 470 pages.

The first volume contains the life, the second, the works, and the third, the virtues of the saint. This work, to which is added a brief account of the canonization of Saint Vincent de Paul, without reproducing everything, follows the kindred work of Abelly.

2 — *Vincenz von Paul, das schöne Bild eines vollkommenen Christen und des wahren Seelsorgers. Ein Buch für jedermann, besonders für Geistliche, denen an ihrer Bildung gelegen ist. Herausgegeben von Bernard Galura der Theologie Doctor, Kaiserlich, auch Kaiserlich Königlichen Regierungsrathe und Domherrn zu Linz.* (Vincent de Paul, Model of a Perfect Christian and True Pastor of Souls. A work, beneficial to every one, particularly to priests zealous for their own perfection, by Bernard Galura, D. T. and Canon at Linz). Joseph Antoine Rieger, Augsburg. 2 vol. in-8 of XVI-422 and 404 pages.

Prince-Bishop Galura, of Brixen, deceased in 1856, declares in his preface to have merely corrected the above-mentioned work and to have omitted the second volume.

3 — *Der heilige Vincenz von Paul, dargestellt in seinem Leben und Wirken.* (Saint Vincent de Paul, His Life and Influence). Vienna, 1835. 2 vol. in-8 of VIII-447 and 380 pages.

From the preface signed at Brixen March 27, 1833, by the directors of the Seminary, we learn that, fundamentally, the work is the same as the preceding and that assistance was derived from Stolberg's "Saint Vincent de Paul". It was printed by the Mechitarists and circulated by a society for the propagation of good books. The *Thes. lib. rei cath.* mentions a second edition at Brixen by Stapf.

4 — *Kurze Geschichte des Lebens und der Tugenden des heiligen Vincenzenz von Paulo. Aus dem Französischen von Jos. Ant. Sambuga übersetzt.* (Abridgment of the Life and Virtues of Saint Vincent. Translated from the French by Antoine Sambuga). Frankenthal, Geyel. In-12 of 103 pages; no date.

Sambuga is well-known; Sailer wrote the biography of this priest and in it, mentions his sojourn at Heidelberg where he aided the Lazarists called to the Palatinate by

the Prince Elector, Charles Theodore. The first edition must have appeared in 1780. In a pamphlet dated 1793, issued against the Lazarists in the Palatinate, this work is referred to and an assertion made, that the Common Rules from which passages are quoted, were printed in German, in Frankenthal. The title is: *Sammlung der Satzungen oder der allgemeinen Vorordnungen der Versammlung der Predigtsendung*. Copies might be found, possibly, in the public libraries of Mannheim.

The French text of the Life translated by Sambuga is found in the Office of Saint Vincent de Paul. Paris 1754. In-16 p. 199, under the title: "*Abrégé de la vie et des vertus de saint Vincent de Paul*." Evidently the work of Rev. Gilbert Noiret, C. M., mentioned in the *Notices bibliographiques sur les écrivains de la Congrégation de la Mission* (1878), p. 193.

5 — *Leben des heiligen Vincenz von Paulus und ein aus dem Italienischen übersetztes Gespräch der heiligen Katharina von Siena, von Friedrich Leopold Grafen zu Stolberg*. (Life of Saint Vincent de Paul and Colloquy of Saint Catherine of Siena. Translated from the Italian by Count Frederick Leopold de Stolberg). Münster, 1818. Aschen-dorf. In-8-450 pages.

The author, a celebrated convert and writer of considerable merit, in a short preface, mentions the following works as sources of his information: the work of Abelly of 1664, the two volumes of Collet, Nancy, 1748, also the Life of Saint Vincent de Paul, published in Paris, in 1787, in two volumes. (This may be *La Vie de Saint Vincent* by Abbé Bégart, published in 1787, in Paris by Herissant; 2 vol. in-12). The work is dedicated to Mgr. Gaspard Maximilien de Droste-Vischering, Coadjutor of Münster.

A new edition printed and edited in Vienna, 1819, by Carl Gerold adds to the title: "With the Common Rules

of His Congregation," and, accordingly, after the Life we find: *Regulae seu Constitutiones communes Congregationis Missionis*. Count de Stolberg in a special preface to the Rules, tells that his friend, Baron Clement de Droste de Vischering, Vicar General of Münster, procured for him this little book printed in 1658 at Paris.

The third edition, Münster, 1836, also contains the *Regulae communes*.

6 — *Leben des heiligen Vincenz de Paul, Stifter der Versammlung des Missionspriester und der barmherzigen Schwestern. Aus dem Französischen von Herman Dichtel, Walzpriester in Budweis.* (Life of Saint Vincent de Paul, Founder of the Congregation of the Priests of the Mission and the Daughters of Charity. Translated from the French by Armand Ditchel, secular priest of Budweis). Prague, 1835. Thomas Thabor. In-8 of 102 pages. An incomplete translation of Capefigue's work.

7 — *Der Geist des heiligen Vincenz von Paul, oder Grundsätze, Lehren und inhaltreiche Sprüche dieses Heiligen aus dem Spanischen übersetzt von W. R. K. Deutschmann. Mit einer Vorrede von L. A. Nellessen. Pfarrer zum hl. Nicolaus, Aachen.* (The Spirit of Saint Vincent de Paul; Principles, Maxims, and Sayings of the Saint. Translated from the Spanish by W. R. K. Deutschmann with preface by L. A. Nellessen, Pastor of Saint Nicholas, Aix-la-Chapelle). Cremer-Aix-la-Chapelle 1831. In-12 of XII-127 pages.

Deutschmann was a pious layman. The work was taken from the *Thesaurus librorum rei catholicae*, Würzburg, 1850. It is probable from the title that the Spanish work was a translation of the French: *l'Esprit de saint Vincent de Paul ou Modèle de conduite proposé à tous les ecclésiastiques dans ses vertus, ses actions, et ses paroles*, by Andrew Joseph Ansart, a religious priest of the Order of Malta,

Counsellor in Parliament, Doctor of Laws of the Faculty of Paris, of the Academies of Arras and of the Arcades of Rome. To be obtained in Paris at Noyon, 1780. 1 vol. in-12 of xx-531 pages. The author dedicated his work "to Rev. Jacquier, General of the Congregation of the Mission." There have been several editions.

8 — *Der heilige Vincenz von Paul, Stifter der christlichen Armenanstalten. Ein Schul, und Christenlehre-Geschenk für Kinder von Dr. Euperg.* (Saint Vincent de Paul, Founder of the Houses of Christian Charity. A gift for children, by Dr. Euperg). Munich, Giel, s. d. In-32 of 45 pages.

9 — *Grundsätze und Maximem des heiligen Vinzentius von Paulo gezogen aus seinem Leben mit vielen Beispielen aus eben derselben Quelle beteuchtet. Als Stoff zur Betrachtung für alle Tage des Jahres.* (Sayings and Maxims of Saint Vincent de Paul, taken from his life and interpreted by examples drawn from the same source. Subjects of meditation for every day of the year). Augsburg, 1840. Kollmann, In-12 of xii-94 pages. A second edition appeared in 1844.

10 — *Das Leben des heiligen Vincenz von Paul mit seinem Bildnisse und fac-simile. Nach C. A. von Reboul-Berville, von Dr. J. N. Müller, Dompraebendar zu Freiburg.* (Life of Saint Vincent de Paul, with portrait and fac-simile autograph, from C. A. de Reboul-Berville by Doctor J. N. Müller, Canon of Freiburg). Bäuerle. Rottensburg, 1838. In-8 of xvi-259 pages.

The translation is dedicated to His Excellency, Archbishop Ignatius Demeter, D. D. of Freiburg-en-Brisgau.

11 — *Leben des heiligen Vincenz von Paul von abbé Orsini. Aus dem Französischen überstetzt. Herausgegeben von Franz, Xaver Steck.* (Life of Saint Vincent de Paul,

by the Abbé Orsini. Translated from the French by F. X. Steck). Laupp. Tübingen, 1843. Second edition improved in 1846, by an engraving of Saint Vincent. *Ibid.* In-8 of VIII-383 pages. F. X. Steck was pastor at Reutlinger, diocese of Rottenburg and editor of various works.

12 — *Kleine Denkschrift der Liebe des heiligen Vincenz von Paul. Aus dem Französischen.* (Little Souvenir of the Charity of Saint Vincent de Paul. Translated from the French). Vienna. Congregation of Mechtarists. 1848. In-12 of IV-143 pages.

13 — *Geist des heiligen Vincenz von Paul oder Muster eines vollkommenen Lebens..... von Ausart (sic). Nach der neuesten mit einer kurzen Lebensgeschichte des Heiligen vermehrten Auflage, übersetzt von Michael Sintzel. Beichvater des Mutterhauses der barmherzigen Schwestern zu München.* (Spirit of Saint Vincent de Paul or The Example of a Perfect Life, by Ansart (sic). Translated from the new edition and augmented by an abridged life of the Saint, by Rev. M. Sintzel, confessor at the Central House of the Daughters of Charity, Munich). G. Joseph Manz, Ratisbon, 1844. 2 vol. in-12 of XII-280 and of IV-300 pages.

(See notes on Ansart, given above).

14 — *Der heilige Vincenz geschildert in seinen Schriften, oder Sammlung der Grundsätze, Ratschläge, Übungen und Briefe des heiligen Vincenz von Paul, von M. Gossin. Aus dem Französischen übersetzt von Michael Sintzel. Supplementband zum Geiste des heiligen Vincenz von Paul.* (Saint Vincent de Paul portrayed by his Writings, or Maxims, Counsels, Practices and Letters of Saint Vincent de Paul, by M. Gossin. Translated from the French by Michael Sintzel. Supplement to the "Spirit of Saint Vincent de Paul"). G. Jos. Manz. Ratisbon, 1845. In-12 of

xvi-413 pages. This volume contains a German translation of the Common Rules of the Congregation of the Mission. The work closes with a fac-simile letter of the Saint.

15 — *Vincentius von Paulus. Ein episches-lyrisches Gedicht, von Wilhelm Stens.* (Vincent de Paul, epic, lyric poem, by Wm. Stens). Cologne, 1850. Charles Eisen. In-8 of 264 pages.

The author is only known by this poem which treats of the life of Saint Vincent with very great liberty. For example, the man liberated from the galleys by Saint Vincent, who, by the way, does not take his place, is, according to the author, a native of the Rhine borderland.

16 — *Handbuch des Vereins vom heiligen Vincenz von Paul.* (Manual of Conferences of Saint Vincent de Paul). Cologne. J. P. Bachem. In-8 of xviii-562 pages. Several editions were published in ensuing years and in countries other than Germany; this edition was only for the Rhenish Province and Westphalia. In addition to the Conferences there were some short treatises as the following:

Praktischer Führer für die Conferenzen vom heiligen Vincenz von Paul.

(Practical Guide for the Conferences of Saint Vincent de Paul). Translated from the French. Cologne, 1852. J. P. Bachem. In-8 of 47 pages.

Instruction über die Pflichten der Präsidenten in dem Vereine vom heiligen Vincenz von Paul. Vom Generalrathe zu Paris.

(Instructions on the Duties of the Presidents of the Conferences of Saint Vincent de Paul, by the Councillor General at Paris). Cologne. J. P. Bachem. In-8 of 48 pages.

17 — *S. Vincenz-Buch zum Gebrauche im Hause, in den Conferenzen und beim gemeinschaftlichen Gottesdienste für*

die Mitglieder des Vereins vom h. Vincenz von Paul. Zusammengestellt von C. H. Ferrier, Präsident des örtlichen Verwaltungsrates zu Köln. (Prayer book of Saint Vincent, for use at Conferences and Divine Service, of the members of the Saint Vincent de Paul Conferences. By C. H. Ferrier, President of the Administration Council, Cologne). Bachem, Cologne, 1866. In-16 of 312 pages.

18 — *Leben des heiligen Vincenz von Paul von Albert Werfer.* (Life of Saint Vincent of Paul, by Albert Werfer). Hurter, Schaff-house, 1852. In-12 of 86 pages.

This life is found in the third volume of a collection called: *Leben ausgezeichneter Katholiken der letzten Jahrhunderte* (Lives of Distinguished Catholics of the Last Centuries), and to it is joined that of Saint Francis de Sales. Certain details, found also in the first edition of the Dictionary of Wetzer and Welte are given, unauthentically, for instance, that the wife of the renegade converted by Saint Vincent bore the name of Zoulma and her husband's name was Mérincourt.

19 — *Das Leben des heiligen Vincenz von Paul von Ludwig Abelly.* *Aus dem Französischen Original übersetzt und mit Anmerkungen versehen von Carl. Prentner, erzbischh. geist. Rate u. Benefiziat an der Metropolitan Kirche zu München.* (Life of Saint Vincent de Paul by Abelly. Translation from the original French, with notes by Prentner, Canon of the Metropolitan Church of Munich). Vol. I-V, 1859-1860. Pustet, Ratisbon. In-8 of 311, 394, 388, 335 and 368 pages.

The translator used the 1843 edition of Abelly and Collet's account of the canonization, added extracts from various writings of Saint Vincent and lastly, inserted biographical notes on Abelly, Alméras, and the Duchess of Aiguillon. The edition is exhausted; but occasionally one may meet with a copy.

20 — *Predigten des heiligen Vincenz von Paul und seinen Mitarbeitern und unmittelbaren Nachfolgern bei den Missionen auf dem Lande, von Abbé Jeanmaire veröffentlicht.* (Sermons of Saint Vincent of Paul, of his colleagues and his immediate successors in the missions of the country, edited by the Abbé Jeanmaire. Translated from the French). 2 vol. in-8 of XVI-469 and 449 pages. Aix-la-Chapelle, 1860, Hensen.

The translator follows the Abbé Jeanmaire's work and gives, at the beginning, the Circulars of Fathers Almérás and Bonnet, besides an abridgment of Saint Vincent's "Little Method of Preaching."

21 — *Nachfolge des heiligen Vincenz von Paul. Seine Grundsätze und seine Beispiele von P. A. Delaporte, Aus dem Französischen übersetzt von Schröteler. Oberpfarrer in Viersen.* (Imitation of Saint Vincent de Paul. His Maxims and Examples, by Father A. Delaporte of the Order of Mercy. Translated from the French by Schröteler, pastor at Viersen). J. B. Bachem. Cologne, 1861. In-12 of XII-320 pages.

22 — *Vier Lebensbilder. Ein Papst, ein Bischof, ein Priester, ein Jesuit, von Ida Gräfin Hahn-Hahn.* (Four Biographies: a Pope, a Bishop, a Priest, a Jesuit, by Countess Ida Hahn-Hahn. Mayence, 1861). Kirchheim. In-12 of XII-332 pages.

The Countess Hahn-Hahn, renowned for her conversion and her writings, has united in one volume these four sketches, as she calls them, on : Gregory VII, Saint Charles Borromeo, Saint Vincent de Paul, and Saint Francis Regis, published first in a popular Catholic periodical. Saint Vincent's biography extends from page 196 to 299.

23 — *Lebensregeln des heiligen Vincenz von Paul in Sprüchen für jeden Tag des Jahres nebst einem kleinen Gebetbuche. Aus dem Französischen.* Rules of Life of

Saint Vincent de Paul in the form of maxims for every day in the year, with additional prayers. Translated from the French). Schoeningh. Paderborn, 1865. In-32 of 412 pages.

24 — *Geistliche Conferenzen für die Töchter der christlichen Liebe gehalten vom heiligen Vincenz von Paul, ihren Stifter erster Band. Aus dem Französischen übersetzt. Mit Genehmigung der Obern. Graz, 1855.*

(Spiritual Conferences of Saint Vincent to the Daughters of Charity. Vol. I. Translated from the French. Graz, 1855). Printed by J. A. Kienreich. In-4 of XII-682 pages.

Geistliche Conferenzen vom heiligen Vincenz von Paul und seinen Nachfolgern. Zweiter und dritter Band. Aus dem Französischen. Graz, 1857.

(Spiritual Conferences of Saint Vincent de Paul and of his successors. Vols. II and III. Translated from the French. Graz, 1857). 2 vols. in-4 of VI-560 and 552 pages.

25 — *Sammlung der Conferenzen des heiligen Vincenz von Paul, mehrere seiner Briefe und einige Conferenzen des Herrn Alméras, seines ersten Nachfolgers. Aus dem Französische übersetzt. Graz, 1866.* (Collection of Conferences of Saint Vincent de Paul, with many of his Letters and Several Conferences of Father Alméras, his first successor. Translated from the French. Edited by the Priests of the Mission. Printed by Kienreich. Graz, 1866). In-4 of IV-342 pages.

26 — *Allgemeine Regeln oder Constitutionem der Congregation der Mission. Graz, 1866.* (Common Rules or Constitutions of the Congregation of the Mission. Graz, 1866). Printed by Kienreich. In-12 of 84 pages.

27 — *Einige ausgewählte Briefe des heiligen Vincenz von Paul. Aus dem Französischen. Verlag des Missionspriester.*

(Selected Letters of Saint Vincent de Paul. Translated from the French. Edited by the Priests of the Mission). Graz, 1898. In-8 of 378 pages.

28 — *Der heilige Vincenz von Paul von Alban Stolz, Kalender für Zeit und Ewigkeit*, 1875. (Saint Vincent de Paul, by Alban Stolz. Almanac for time and eternity. 1875). Stolz wrote a series of these almanacs. They first appeared in-4 with a yearly calendar, then followed numerous editions in-8. They are found also in the "*Œuvres complètes de Stolz*." At the end of the almanac we are informed that of the almanac of 1874, 110,000 copies were sold; a fact proving how popular his works were from their first appearance. A fourth edition of 1898 is in-8 of 95 pages.

29 — *Leben des heiligen Vincenz von Paul von Maynard. Mit Genehm. des Verfassers aus dem Französischen übersetzt*. (Life of Saint Vincent de Paul by Maynard. Translated from the French with permission of the author). Pustet, Ratisbon. In-8 of 483 pages.

30 — *Tugenden und Lehren des heiligen Vincenz von Paul. Von Maynard, Aus dem Französischen übersetzt von einem Priester des Congregation der Missions*. (Virtues and Doctrine of Saint Vincent de Paul, by Maynard. Translated from the French by a Priest of the Congregation of the Mission). Pustet. Ratisbon, 1878. In-8 of 607 pages.

31 — *Reformatormatorem-bilder. Historische Vorträge über katholische Reformatoren und Martin Luther von Dr Konstantin Germanus*. (Portraits of Reformers. Historical Discourses on Catholic Reformers and Martin Luther, by Doctor Constantine Germanus). Herder. Freiburg-en-Brigau, 1883. In-8 of XII-327 pages.

The sixth discourse is on Saint Vincent de Paul. The

other Catholic Reformers are Gregory the Great, Peter Canisius, Charles Borromeo, and in the seventh and eighth discourses, "the Saints of the Catholic Reformation," 1540-1640. "Constantine Germanus" is the pseudonym of Father Grisar, S. J.

32 — *Der heilige Vincenz von Paul in seinem Leben und Wirken von P. Gabriel Meier, O. S. B., in Maria Einsiedlen.* (Saint Vincent de Paul, his Life and his Influence, by Gabriel Meier, O. S. B., of Maria Einsiedlin). Benziger, 1898. In-8 of 206 pages.

At the end of the work is a poem on Saint Vincent de Paul by Clement Brentano. The Life by Meier is pleasingly written.

33 — *Nächstenliebe des Knaben Vincenz von Paul, Dramatische Kinderidylle in einem Aufzuge. Nach dem Französischen des P. V. Delaporte, S. J. Mit Erlaubnis des Autors von A. Jox, C. M.* (The Charity of the Young Saint Vincent de Paul for his Neighbor, an idyllic drama in one act, from the French of P. V. Delaporte, S. J., with permission of the author, by A. Jox, C. M.). Münster in Westphalia. Russel. In-8 of 32 pages.

34 — *Ozanam oder das Senfkörnlein des heiligen Vincenz von Paul. Festspiel zur fünfzigjährigen Gründungsfeier der Vincenz Vereine von Adolf von Berlichingen, S. J.* (Ozanam or the Grain of Mustard-seed of Saint Vincent de Paul, published for the golden jubilee of the Conferences of Saint Vincent de Paul, by Adolf de Berlichingen, S. J.). Nasse, Münster, 1883. In-8 of 92 pages.

35 — *Vincentius de Paulo. Dramatisches Gedicht in 2 Teilen von Henriette Heinze Berg. Metrische Vertaling van Dr. J. J. Aghina.* (Vincent de Paul, a dramatic poem in

two parts, by Henriette Heinze Berg). Roothan. Amsterdam, 1883. In-8 of 59 pages.

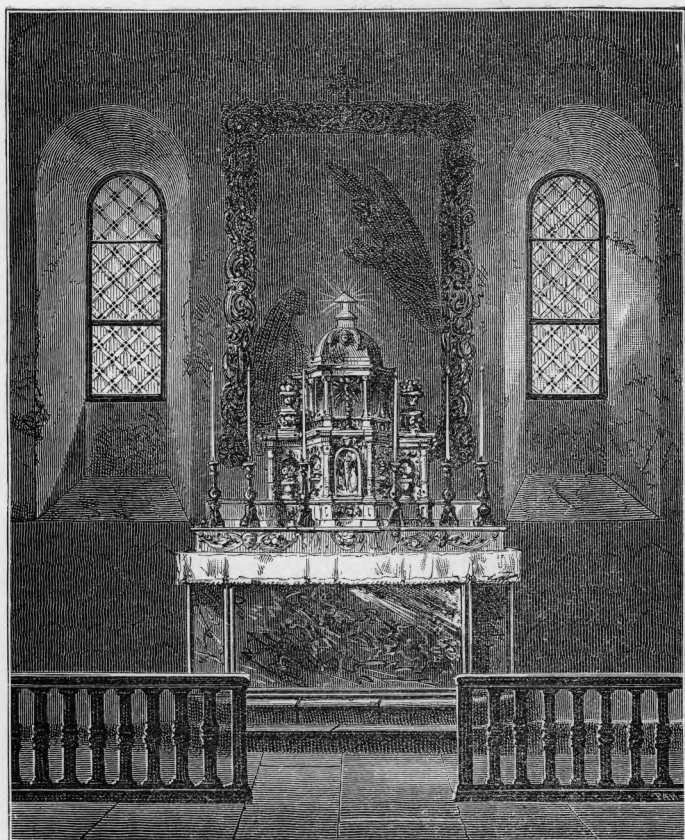
This is but the title of the oratorio by C. A. Heinze, composer of several oratorios; it is written for chorus, solo and orchestra, with German and Dutch text.

36 — *Liederkranz zu Ehren des heiligen Vincenz von Paul. Von P. Piel, k. Musikdirector und Seminaroberlehrer in Boppar a. Rhein. Herausgegeben von Joseph Berghold, Priester der Congregation der Mission.* (Collection of Hymns in honor of Saint Vincent de Paul by P. Piel, Director of Music and Professor at the Teachers' Normal School of Boppard on the Rhine. Edited by Jos. Berghold, C. M.). Graz, 1894. In-12 of 76 pages.

37 — *Orgelbuch zum Liederkranz zu Ehren des heiligen Vincenz von Paul von Piel. Herausgegeben von Berghold.* (Organ Accompaniment for the Collection of Hymns in honor of Saint Vincent de Paul by Piel. Edited by Berghold, C. M.). Graz, 1894. In-fol. of 38 pages.

Piel, a distinguished composer, wrote these accompaniments for the preceding Collection of Hymns.





CHATEAU-L'ÉVÊQUE, DIOCESE OF PÉRIGUEUX
INTERIOR VIEW OF THE CHAPEL IN WHICH ST. VINCENT WAS ORDAINED PRIEST
SEPTEMBER 23, 1600.

From *St Vincent de Paul*, by A. Loth, published by Dumoulin.

ANCIENT ANNALS
OF THE
CONGREGATION OF THE MISSION

Supplement of the *Annals of the Mission*, July 1912

ANCIENT ANNALS
OF THE
CONGREGATION OF THE MISSION

VOLUME FIRST



SAINT JOSEPH'S, EMMITSBURG, MARYLAND

1912

ANNUAL REPORT

1912

CONGREGATION OF THE MISSION

NEW YORK



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1912

PREFACE

The Annals of the Congregation of the Mission are a means of information as well as a source of edification for our readers; from an historical view-point, they are a valuable collection of events occurring within the Congregation or in some way connected with it.

But this collection dates from 1834 only; it was then undertaken through the initiative of Father Etienne, at that time Procurator General and who afterwards became the Superior General of the two families of Saint Vincent de Paul—the Priests of the Mission and the Daughters of Charity. For more than three quarters of a century their history has been written, it may be said, year by year in this collection. But there is something wanting; it is the history of that period extending from the foundation of the Congregation until the year 1834, when the Annals were first compiled.

This want, we believe may be easily supplied. By giving a summary year by year of those events prior to 1834, bearing reference to the works of Saint Vincent de Paul, we may furnish a memorandum, not a narration, but which in itself will form an important part, being in fact the ground work of the history of the Congregation of the Mission.

To these events of special interest, we purpose to add those of contemporary times. This also is an important feature; for the intelligent reader it is not sufficient to be acquainted with the facts, he wishes to locate them, to know as nearly as possible when and where they have occurred. It is but

reasonable to keep this in mind, otherwise one might do like those artists who would attempt to draw a landscape without heeding the laws of perspective. Moreover, by omitting to give with special events those of contemporary times, there is danger either of exaggerating or undervaluing the former — their importance resting in great measure on the influence they exercise over the latter, or vice versa.

This is the reason why in the sketch we are about to publish will be found an outline of general events, following a brief history of the Congregation from 1625 to 1834.

By devoting a page or two to each year of this period, we hope to complete our task within a short time.

ALFRED MILON

ANCIENT ANNALS

OF THE

CONGREGATION OF THE MISSION

It was in 1625 that Saint Vincent de Paul and his first co-laborers founded the Congregation of the Mission; it is, therefore, from that date that properly speaking our *Annals* should begin. But every work is originally prepared and this preparation, however remote, forms an important factor in its history. It would be a matter of surprise not to find here some reference to the life of Saint Vincent de Paul previous to that period when he began the foundation of his two Congregations—the Priests of the Mission and the Daughters of Charity.

It was in fact during those years prior to 1625 that the Saint learned by his own experience and notably during his captivity in Tunis, how great are the needs and sufferings of the poor and of prisoners, and it was while giving missions in Folleville, in the suburban districts of Paris, and in discharging his sacred functions as pastor of Clichy and Chatillon-les-Dombes, that he exercised himself in that apostolate of preaching and of charity which was to distinguish him later on.

The following *Annals* will, therefore, comprise two parts: the first, including the years of preparation, that is, from the birth of Saint Vincent de Paul, 1576, to the foundation of his institute, 1625, and the second, all events from that date to the development and extension of his works.

PART FIRST

By following the order of time we will recall how under the action of Divine Providence the soul of Vincent de Paul was gradually formed to piety and to the exercise of superior virtue from his very childhood and youth. In his first apostolic labors, we already behold the zealous priest destined to undertake the establishment of the Congregation of the Mission and the Company of Daughters of Charity and to organize in a permanent manner the good which he himself was realizing.

1576

The Birth of Saint Vincent de Paul—“It was in the year 1576, Easter Tuesday, that Vincent de Paul was born in the small village of Pouy, near d'Acqs (Dax), an episcopal city situated on the boundaries of the Landes of Bordeaux in the direction of the Pyrénées.

His parents were poor in the goods of this world, earning a livelihood by the labor of their hands. His father was John de Paul, his mother Bertrande de Moras and both led lives not only altogether irreproachable, but also of remarkable uprightness and innocence. They owned a house and some small lands which they had inherited and now cultivated, helped by their children who were six in number, four boys and two girls. Vincent was the third child and from his earliest years was, like the others, trained to hard work, being especially entrusted with the care of his father's flocks.

In this it would seem as though God wished to establish upon a poor and humble origin, the foundation of those great virtues which he desired to see in the soul of His faithful servant.”—*La vie du Vénérable serviteur de Dieu*

Vincent de Paul, instituteur et premier Supérieur général de la Congrégation de la Mission, par Messire Louis ABELLY, évêque de Rodez. Paris, 1664. Livre I, chap. II.

SYNCHRONISM — Saint Vincent de Paul was born at a period when the new ideas of the Protestant Reformation were beginning to spread throughout Europe.

Sixty years before the birth of our Saint, Martin Luther (1515) had raised the standard of revolt and entire nations, led by him, broke away from the Catholic unity, whilst others, as France, became greatly disturbed.

Thirteen years before (1563), the Council of Trent had closed its sessions in which the Church organized a defense against the encroaching errors of Protestantism.

Four years before the birth of our Saint, the wars of religion in France had been marked by the massacre of *Saint Bartholomew's Day* (August 24, 1572), and in 1576 arose the famous League, the purpose of which was to free the country from the growing influence of the Protestant leaders.

Such was the series of events immediately preceding the birth of Saint Vincent de Paul. France was engaged in a war with Spain, then in possession of the Netherlands, Flanders and Artois, and to this were added her internal religious struggles, which continued even during the lifetime of Saint Vincent. They were eventually to furnish an occasion of displaying his charity by sending assistance to the two provinces of Lorraine and Champagne, laid waste by the Spanish soldiery.

In 1576, Gregory XIII occupied the chair of Peter and Henry III was king of France.—Gregory XIII, *Ugo Buoncompagno*, born at Bologna in 1502, was raised, 1572, to the Holy See by a unanimous vote. He endeavored, but in vain, to organize in concert with the king of Spain, an expedition against the Turks, and sent both men and

money to Henry III, to help him sustain the League. Gregory XIII modified the Julian Calendar and introduced the *Gregorian Calendar*. He died in 1585.

Henry III, born in 1551, defeated the Protestant forces at Jarnac and Moncontour, 1569. The Poles chose him for their king in 1573, but one year later, learning of the death of Charles IX, 1574, he hastened back to France. His private life was deplorable although he was wanting neither in intelligence, nor courage. Having declared himself the chief leader of the League, he that same year, 1576, convoked the States-General at Blois in order to raise subsidies. Through considerations of purely personal interest, Henry afterwards changed his political opinions.

The same year that witnessed the birth of Saint Vincent de Paul, also beheld Saint Charles Borromeo devoting himself to the victims of the plague then raging in the city of Milan, of which he was archbishop.

1577-1587

Childhood of Saint Vincent de Paul — When only a child, Vincent was employed, as he afterwards frequently said, in keeping his father's flocks. The greater part of his day was passed in the neighborhood of the ruins of a chapel dedicated to *Notre-Dame de la Lande* or *de Buglose*, or at the foot of an aged oak still to be seen. In the hollow of the trunk he had made a little oratory.

Even then "he had a tender heart for the miseries of his neighbor, and was quick in relieving them in proportion to his means, so that like the patriarch he could say *that mercy was born with him*; he had a natural inclination to the exercise of this virtue and from his tenderest years it was noticed that he gave all he had to the poor. When his father sent him to the mill for flour, if he met some poor person on the way, he took down his bag and gave

him a few handfuls. This did not displease his father who was a good-natured man.

Another time when he was about twelve or thirteen years old, he saved thirty sous from his earnings — quite a fortune in those days when money was scarce — and he carefully kept them. One day some poor wretch chanced to turn up and touched with compassion, little Vincent gave him all he had.”—ABELLY, *ibid.*

DURING THESE FEW YEARS, several events worthy of mention occurred.

In 1577, Henry III was at the head of the League, which had been organized the year previous at Péronne. The inhabitants of this city had become *leagued* to uphold the Catholic faith against the heretics. Their example was soon followed by the Parisians and the inhabitants of several provinces. At the States-General convened in Blois, Henry induced all the noblemen present to join the League.

In 1579, the Netherlands shook off their allegiance to Philip II of Spain.

On October 4, 1582, Saint Teresa died. The reform of the Calendar was effected at this time and ten days were thereby subtracted from the current year. Saint Teresa died on the 4th, but the next day was reckoned as the 15th of October.

In 1584, Saint Charles Borromeo died in Milan. In England, Queen Elizabeth continued to oppress her Catholic subjects and a gentleman by the name of William Parr, resolved upon her death. The plot was discovered. Parliament thereupon immediately issued a proclamation ordering all Catholic priests to leave the kingdom within four days; all those discovered after that period were to be convicted of high treason.

In 1585, Sixtus V was elected Pope. He that same year excommunicated Henry of Navarre who subsequently became Henry IV of France. Henry of Navarre was at that time at the head of the Huguenot party during the wars of religion in France. Sixtus V died August 27, 1590.

In 1587, Mary Stuart, Queen of Scotland, was beheaded. A new conspiracy against the Queen having been discovered in England, the condemnation of the unfortunate Mary quickly followed, putting an end to her eighteen years' captivity.

1588-1591

Primary Education of Saint Vincent de Paul—"Vincent's father resolving to provide for his education, began to inquire about the neighborhood for a suitable school.

There was at Acqs (today Dax) among other institutions, a monastery of Franciscans who received a certain number of children whom they formed to piety and learning. It was with them William de Paul placed his little boy under the protection of a relative, for sixty livres a year, the largest amount which this family of laborers could afford to pay.

This was in 1588, consequently Vincent must have been about twelve years old. Most probably he had not as yet received any instruction and was even ignorant of the rudiments of reading and writing when he came to the school of the Franciscans in Acqs, yet four years later he was capable of teaching others. Justly proud of their pupil, the good monks in their errands of mercy about the city, loved to speak of little Vincent, their model pupil, and to praise everywhere his intelligence and virtues."—Abbé MAYNARD, *Saint Vincent de Paul, sa vie, son temps, ses œuvres, son influence. Nouvelle édition. Paris, Retaux, rue Bonaparte, 82, Paris; 4 vol. in-12. Tome I, page 19.*

DURING THESE YEARS events of grave import took place in France, England and Spain.

The religious warfare in France continued during the year 1588, during which the Duke of Guise and his brother were assassinated. After declaring himself openly in favor of the League, Henry III, jealous of the growing power and popularity of the duke and his brother, the Cardinal de Lorraine, recognized by the people as leaders of the League, had them arrested during the session of the States-General in Blois and on December 22d they were cruelly murdered. The king contrived to secure some of the other principal leaders, but the Duke of Mayenne, another brother of the Duke of Guise, being in Lyons, escaped. This atrocious measure exasperated the Leaguers in Paris and Toulouse and they sent emissaries to all the cities of the kingdom, asking that they declare in their favor.

England had been drawn to join the Protestant Reform. In 1570, Queen Elizabeth was excommunicated by a Bull of Pope Saint Pius V. By another Bull, Pope Sixtus placed the kingdom of England under an interdict and Philip II prepared to invade it. Elizabeth on her side obtained all necessary aid from Parliament to oppose the Spanish invasion. Philip put to sea with the most formidable fleet that had ever appeared on the Atlantic. It numbered one hundred fifty ships fully stocked with provisions for six months. Philip had so great a confidence in the power of his fleet that he boastingly called it the *Invincible Armada*—a name prematurely given as it was eventually totally destroyed by storms and the English navy (1588). The English Catholics already oppressed were henceforward more severely persecuted.

In France Henry III, in 1589, declared himself against the League. On August 1st that same year he was assassinated and he died the next day. The crown of France

passed to its rightful claimant, Henry of Navarre, who was still a Protestant and who afterwards ascended the throne under the title of Henry IV. It was to this king Saint Vincent de Paul was sent with confidential letters.

1592-1595

Vincent de Paul Tutor of the Sons of Mr. de Commet — In 1592, Mr. de Commet, a distinguished lawyer of Dax and magistrate in Pouy, having learned of the exemplary conduct of Vincent — which report was confirmed by the Franciscan Fathers — decided to have him as tutor for his two sons. Vincent at once accepted the offer which enabled him, not only to prosecute his studies, but also to relieve his parents of all expense.

The house of Mr. de Commet was a model one and the good lawyer by introducing Vincent into his household, had no intention of sacrificing to the good of his sons the future welfare of the young student. Vincent, therefore, continued to attend the college at Dax, without neglecting any of his new duties or relaxing in his spiritual advancement. His zeal, modesty and prudence became a subject of edification for the whole family in which his memory was ever gratefully preserved. — Abbé MAYNARD, *ibid.*, page 20.

IN THE COURSE OF THE YEAR 1592, Pope Clement VIII (Cardinal *Hippolytus Aldobrandini*) ascended the pontifical throne — January 30, 1592 — March 5, 1605, — and he followed the same policy as his predecessors with regard to Henry IV. The war continued in France between the partisans of Henry and the League which opposed the accession of a Protestant king to the French throne.

At this time Saint Francis de Sales had reached the summit of his glory by his missions in the Chablais and

the country of Gex. His biographers tell us that he won over to the Church more than seventy thousand heretics from the year 1592 up to 1602 when he was made Bishop of Geneva.—In Spain, Saint John of the Cross died.—In the south of France, Caesar de Bus, Canon of Cavaillon, established the Congregation of Christian Doctrine, destined to furnish catechists, and he laid the foundation of the Ursuline Institute, the object of which is the instruction of young girls.

In 1593, the conversion of Henry IV took place. The Leaguers of Paris were desirous of electing a Catholic king. The clergy and nobility in the meantime urged Henry to spare the State new troubles and to make profession of the Catholic faith. He, following their advice, placed himself under instruction and abjured Protestantism. He sent ambassadors to Rome and signed a treaty with the Duke of Mayenne, the chief leader of the League.

Recognized King of France in 1594, by the Leaguers in Paris and in the North, Henry was crowned at Chartres on the 25th of February that same year. The ceremony could not be performed at Rheims, as this city was in the power of his enemies. He entered Paris on the 22d of March.

The following year, January 16, 1595, a meeting of the doctors of theology and of the pastors of Paris was held at the residence of the Cardinal de Gondi, Archbishop of the diocese; it was decided to give a full and entire submission to Henry IV, although he had not as yet been recognized as king by the Holy See. It was only on the following 17th of September that d'Ossat and Du Perron, who became Cardinals later on, made an abjuration in the name of the king and received absolution from the Pope. That same year Saint Philip of Neri, founder of the Oratory, died in Rome.

1596

Vincent de Paul Receives Tonsure and Minor Orders — Having carefully observed him, Mr. de Commet became convinced that such a character should not remain in the world, and he urged him to turn his attention to the ecclesiastical state. At first the humble young man was startled at the thought, and resisted it, but he had the greatest confidence in Mr. de Commet who was a virtuous man, and whom he regarded as a second father. His professors at Dax being of the same opinion as Mr. de Commet, Saint Vincent, with the permission of the Chapter of Dax, the see being vacant, received tonsure and the four minor orders from Mgr. Salvat Diharse, Bishop of Tarbes, in the collegiate church of Bidache, on December 20, 1596. He was at this time in his twenty-first year.—MAYNARD, *ibid.*

THAT SAME YEAR, the authority of Henry IV was more and more recognized, and the Dukes of Mayenne, Epernon and Joyeuse submitted to the king. It was in 1596 that Saint Francis Regis, canonized the same day as Saint Vincent de Paul, was born.

1597

Theological Studies of Vincent at Toulouse. He Obtains a Tutorship at Buzet — Vincent de Paul, considering the progress he had made in learning and virtue as a mere beginning, decided to leave Dax. His father readily consented and made new efforts to help him. Vincent then went to Toulouse where he began his course of theology. We are unable to tell whether a journey which he took to Aragon was made previous to his departure for Toulouse. What is beyond doubt is that he did study some time in the University of Saragossa, but did not remain there long. But the differences of opinion which existed among the professors of that famous institution, having divided their

minds and embittered their hearts, Vincent, who had a natural horror of all such disputes, returned to France and commenced or resumed his theological studies at Toulouse.

If his success was great, it was not obtained without labor. Instead of allowing himself some relaxation during the vacations, he used to retire to Buzet and there take charge of the education of a considerable number of children of high condition. Their parents were pleased to confide them to a man whose virtue and capacity were publicly acknowledged. Pupils came to him even from Toulouse, and in a short time his school became so prosperous that it was composed of the best and most distinguished youths of the province. Among them were the two grandnephews of the famous Jean de la Valette, Grand master of the Order of Saint John of Jerusalem, who, about forty years previous, had upheld the Christian arms against the whole Ottoman Empire and with fifteen thousand men defended the island and city of Malta besieged by an army one hundred fifty thousand strong. The Duke of Epernon, a near relative of these two boys, perceived something so wise and noble in the training they received from Vincent, that he held him in great esteem. He did not limit himself to mere words and being very influential at court, he wished a few years later, to obtain a bishopric for our Saint whose reputation increased with time. This is what Father de Saint-Martin, canon of the church at Dax, an old and intimate friend of Vincent, declared after his death. — *La Vie de saint Vincent de Paul, instituteur de la Congrégation de la Mission et des Filles de la Charité*, [par Pierre COLLET, prêtre de la Mission], tome 1, p. 9. 2 vol. in-4, Nancy, 1748.

1598

Vincent de Paul Receives Subdiaconate and Diaconate — Vincent was made subdeacon on September 19, 1598, and

deacon three months afterwards, December 19th, in the Cathedral of Tarbes, by Mgr. Diharse. His dimissorial letter for the subdiaconate was signed by Guillaume de Massiot, Vicar-General of Tarbes, the see being vacant at that time, and bears date, September 10th, 1598. For the diaconate, however, it was dated December 11th, and signed by the same, but in the name of Jean-Jacques du Sault, Bishop-Elect of Dax. — MAYNARD, *ibid* page 27.

The year 1598 was made famous by the publication in the month of April of the *Edict of Nantes* granted to the Protestants by Henry IV, the revocation of which by Louis XIV caused a general outcry. The religious wars in France were thus gradually lessened, although the Huguenots were almost roused to arms by the reception which the king gave to Cardinal Alexander de Medicis, the Papal Legate, who came to France in 1596. The Edict of Nantes contained ninety-two articles which are about the same as those of previous edicts, but it granted more privileges. All public offices and employments were opened to them the same as to Catholics. Fifty-six private articles were added, the most important of which granted Protestants the right to take refuge in several places besides those strongholds already in their possession.

It was also in 1598 that Philip II of Spain died. He had succeeded his father, Charles V, when the latter abdicated in 1554. In his own kingdom Philip's government was absolute and he regarded himself as the champion of Catholicity with regard to other States. It was by this title that he took up arms against Queen Elizabeth of England and Henry of Navarre at the time of the League in France. In the Netherlands, his rule was so rigorous that in 1579 and 1581, the province revolted and declared their independence. The reign of Philip was a period of glory for Spain. He built the Palace of the Escorial and it was here that he finally found a refuge.

1599

As Saint Vincent de Paul was chaplain to Queen Margaret de Valois, we will stop to note what occurred in 1599 concerning her marriage to Henry IV. Margaret was the sister of Henry III and in 1572 was married to Henry of Navarre, later King Henry IV. This union, brought about by the court to pacify the Protestants before the projected massacre of Saint Bartholomew's Day, was not happy. When Henry became king he asked Pope Clement VIII for an annulment of their marriage. This was given in 1599, after a full trial at Rome, in which two diriment impediments were clearly proved, viz., want of consent, and consanguinity in the third degree.

The Queen further proved that the dispensation obtained was null as it had not been asked by the two parties. (See MACKER, *Abrégé de l'histoire ecclésiastique. Paris, 1768.*) From that time Queen Margaret resided either in Paris or in the country. She died in 1615.

1600

Vincent de Paul is Ordained Priest. He Says his First Mass.— It was on September 23, 1600, that Vincent de Paul, who was to be so admirable a priest, received ordination at Château-l'Évêque, in the diocese of Périgueux. It was here that the bishops of Périgueux had a country seat, the chapel of which was dedicated to Saint Julien. Vincent had obtained the year before a dimissorial letter from the bishop of Dax in view of his ordination to the priesthood. We first give the dimissorial letter and then the letter of ordination (translation) :

DIMISSORIAL LETTER: “William de Massiot, bachelor in pontifical law, canon, and Vicar General of the Bishop of Dax, John James du Sault, to our dear Vincent de Paul, deacon of the diocese of Dax, greeting in our Lord. We grant you the power and the right of receiving the sacred order of the priesthood, in the canonical time, from the hand of the archbishop, bishop or Catholic pontiff, at your choice, whoever he may be, provided he is in grace and communion with the Holy See, and provided he is not suspended or deprived of the functions of his order, and we grant to the aforesaid archbishop, bishop or pontiff, the power and right to confer it upon you whom we judge apt, capable, and arrived at the age prescribed by the canon law and well provided with title.—Given at Dax under our signature by hand, the seal of the chapter of Dax and the counter seal of our Notary, below, signed on the thirteenth of the month of September, the year of our Lord 1599. (Signed) de Massiot, aforesaid Vicar. By mandate of the Vicar General Bartignelongue, Notary.”

ATTESTATION OF THE ORDINATION: “Francis de Bourdeille, by divine grace bishop of Périgueux, we make it known to all that on the day inscribed below, celebrat-

ing Mass and conferring the sacred orders in the church of Saint Julien in our episcopal palace, we judged it proper to raise and we promoted in the Lord, with the help of the Holy Ghost and according to canonical forms, to the sacred order of priesthood, the dear Master Vincent de Paul, deacon of the diocese of Dax, judged apt and worthy, and duly presented to us by his bishop, as it is testified in his dimissory letter given as below, under our signature and the counter seal of our secretary affixed, the Saturday of Ember week after the feast of the Holy Cross, September 23d, in the year of our Lord 1600. By mandate of Mgr. J. Jourdaneau." — See l'abbé GRANGER, *Ordination de Saint Vincent de Paul dans l'église de Château-l'Evêque*. Pamphlet in-8, new edition, Périgueux, 1884.

Concerning the first Mass celebrated by Saint Vincent de Paul, "We have heard it said," writes Abelly, "that he had such an idea of the greatness of this divine action that he trembled, and not having the courage to celebrate publicly, he preferred to say it in a retired chapel, assisted merely by the priest and server." Book I, ch. 3.—It is thought with good reason that this chapel was that of Notre-Dame-de-Grâce of Buzet in the diocese of Albi. See l'abbé MAFFRE, *Pèlerinage à Notre-Dame-de-Grâce en l'honneur de Saint Vincent de Paul*. In-18, Paris and Toulouse, 1856.

DURING THAT YEAR, King Henry IV, of France, was making active preparations for war against the Duke of Savoy who refused to keep the treaty with France, signed at Cateau-Cambrésis. On the 24th of August, Henry IV compelled the city of Chambéry to open its gates. The Duke of Savoy sued for peace. He retained possession of the marquise of Saluces, but in its place, he ceded Bresse and the land of Gex, and France thus extended her frontier thirty leagues toward the Alps.

In England, the persecution continued against the Catholics, under the reign of Queen Elizabeth.

In Italy, Giordano Bruno, a celebrated philosopher and apostate monk, ended his life at the stake. Having left his convent, he became a Calvinist in Geneva; then successively taught in France, Germany and England, a philosophy which seems to be a sort of pantheism. On his return to Italy, he was arrested in Venice by the Inquisition, conducted to Rome and burnt alive at the *Campo dei fiori* as a heretic and a violator of his vows.

1601-1604

Vincent de Paul Appointed Pastor at Tilh. He Renounces his Claim and Continues his Studies.— It was either in 1600 or 1601, that Vincent de Paul was nominated as pastor at Tilh.

“Hardly had Vincent been raised to the priesthood when well-informed persons judged him capable of assuming the responsibility of pastor, and, although absent, he was appointed pastor at Tilh, one of the best parishes in the diocese of Dax. Mr. de Commet, his kind friend, solicited it for him but his own merit was even a more powerful factor in the matter; the grand vicars, better acquainted than any one else with his zeal, piety and talents, were delighted to procure it for him. But there appeared on the scene a competitor, Father Soubé, who had secured it by an entreaty sent to the court at Rome. Vincent, who had already learned that a servant of God should shun lawsuits, sacrificed willingly his rights and claims. He had left his studies very reluctantly, and when once again at liberty through his refusal to have recourse to a lawsuit, he returned to his studies and pursued them with all the success of which we have already spoken.”— COLLET, Vol. I, p. 14.

“There are still extant, letters dated October 12, 1604,

which attest his having studied theology for seven years; after which, having received the degree of Bachelor of Theology, he was empowered to explain and did explain the second book of Peter Lombard, called the Master of Sentences. This is why, evidently, the authors of the *Gallia Christiana* in cataloguing the Abbots of Saint Leonard de Chaume, an abbey which Saint Vincent possessed from 1610 to 1616, give him the title of Doctor of Theology. His letters for the degree of Bachelor and those authorizing him to explain the Master of Sentences, are in existence, but not his letters for the degree of Doctor. Perhaps, in his humility, he destroyed them; more probably, this his favorite virtue prevented him from seeking this honor. In the seventeenth century the title of Doctor was not necessary to obtain the right of teaching; on the contrary, the Doctorate presupposed teaching, for it was conferred only on Bachelors of recognized capacity, who, under the title either of *baccalarii biblici*, or of *baccalarii sententiarum*, had explained the Sacred Writings or the Master of Sentences.

“But we have no need of such proofs to defend him from the accusations of ignorance, formulated by Jansenistic writers in their evident design of diminishing the authority of his faith and virtue. They appeared to make a certainty of that which was only the outcome of Vincent’s humility. But even with a mediocre capacity, sixteen years of study, of which seven were devoted to theology, would have rendered him, at least, equal to the famous solitaries, to the religious of Port Royal, clever and obstinate enough to uphold their views against Bossuet and the Pope. What, therefore, should be expected from a man of extraordinary ability, a man to whom so many marvelous works, hardly dreamed of by the greatest geniuses, render so glowing a testimony?

“What we have said of his long studies is but the inti-

mation of a subject to which we will have to return.”—

MAYNARD, *Saint Vincent de Paul*. Vol. I, p. 25.

Such was the providential preparation of Vincent who was destined not only to spend himself in charitable works, but to come in contact with learned men, with a Bérulle, a Duval, numerous bishops, defenders of the Church, as well as with others who, like Duverger de Hauranne, sought to draw him to the party opposing the Church and whom he knew how to resist. Herein we see one of the sides—the doctrinal side of the providential preparation of Vincent de Paul.

DURING THESE YEARS the world was moved by serious events and their echo doubtless reached Vincent even in his studious, solitary country life.

In 1602, Francis de Sales was consecrated Bishop of Geneva. Francis and Vincent were to meet later through the Community of the Daughters of the Visitation and Madame de Chantal.

At the same time, another Community, and a woman who should possess a different reputation, are worthy of our attention. Mother Angélique Arnaud, daughter of the lawyer and sister of the theologian, Arnaud, was named in 1602, when only a child, abbess of Port Royal. Under the name of Abbey of Port Royal was comprehended two Abbeys of the Order of Citeaux: the older called *Port Royal des Champs*, was situated near Chevreuse, Seine-et-Oise, twenty-five kilometers south of Paris; the other, called *Port Royal de Paris*, was in Paris proper, in the faubourg Saint-Jacques and occupied the site of the present Maternity Home on Port Royal Boulevard. Mother Angélique directed both houses at the same time.

On April 3, 1603, Elizabeth, Queen of England, died, leaving as her successor James VI, King of Scotland, called James I of England, who reigned over the three kingdoms of Great Britain: England, Scotland and Ire-

land. This woman played a prominent rôle in Europe. In the course of her reign, the maritime power of Spain was crushed by the defeat of the *Invincible Armada*; Henry IV of France received from her, valuable assistance when he was engaged in conquering and pacifying his kingdom. She had the advantage of being served by her ministers in an unusually fortunate way. Under Queen Elizabeth, England gave to the world the great dramatic poet, Shakespeare, and Bacon, whose *Novum organum* paved the way to experimental science. Had it not been for her cruel persecution of the Catholics, for the death to which she condemned Mary Tudor, and the disorders of her own life, she who wished to be known as "the virgin queen," might have merited the eulogiums sometimes bestowed upon her.

Finally, in 1604, a wave of edifying and also very regrettable events swept over the Church. For the consolation of the faithful, the Carmelites established themselves in France, carrying with them the powerful influence of their virtue. But on the other hand, erroneous doctrines were created and notably among these was the doctrine of the Socinians, which a little later made Bossuet tremble and which first gained ground in Poland. Lelius and Faustus Socinus, natives of Italy, from which country they were obliged to flee, became, as it were, new Arians, surpassing Protestants in their errors and denying the divinity of Jesus Christ. In 1604, Faustus Socinus, nephew of Lelius Socinus, died, and his followers wrote this epitaph in his honor :

*Tota licet Babylon destruxit tecta Lutherus,
Muros Calvinus sed fundamenta Socinus.*

"Luther destroyed the roofs of Babylon, Calvin the walls, but Socinus, the foundations." At present, there are Socinians in the United States.

Such was the period of political agitation and religious sufferings during which Vincent de Paul pursued and completed his studies. Thanks to the political unity of the kingdom established by Henry IV and the cessation of the religious wars, a more auspicious epoch was about to begin.

1605

Vincent de Paul Becomes a Slave.—“A few months after he finished his course of theology, Vincent left for Bordeaux. The motive of this journey was, as he wrote it afterwards, an affair *which he could not publish without temerity*. This is all we know for certain. We may however believe, with the author of his abridged life in Italian, that he had an interview with the Duke of Epernon who, like many others, judged him capable of filling an important office, and who needed only his consent in order to procure it for him. Whatever may have been the case—for we have only conjectures to present—Vincent had scarcely returned to Toulouse, when he was obliged to make a new journey which lasted much longer than he had expected and which would have been for him a great misfortune, did not the servants of God know how to rise superior to grievous reverses, and find their joy and consolation in the accomplishment of the orders of Divine Providence.

A person of piety and of condition, who knew how to appreciate the gifts of God, and who for a long time admired the virtue of Vincent de Paul, made him her heir. This was the first news he heard on arriving in Toulouse, and in his straitened circumstances, it was not a matter of indifference to him. Learning that twelve or fifteen hundred livres of the legacy were due to him from a man who in order not to pay them, had retired to Marseilles, Vincent went there, and as he was not like those in-

flexible hearts that know not mercy, he contented himself with three hundred crowns. His good fortune did not last long and he soon learned what the experience of many does not teach us, that there is often but one step between the happiest state and the most overwhelming disgrace."—COLLET, *Vie de Saint Vincent de Paul*.

It was by a very hard captivity in Tunis that Vincent was about to be tried.

Tunis was then dependent upon the Ottoman Empire which in the sixteenth century, under Soliman the Magnificent (1520-1566) reached the summit of its power. Algiers and Tunis were dens of pirates whose barks cruised along the coasts of Italy, France and Spain.

In the month of July 1605, an event happened which was to mark with an important date this period of Vincent's life. He was preparing to return from Marseilles to Toulouse, when a gentleman from Languedoc, with whom he lodged, proposed to embark with him as far as Narbonne because the weather being favorable, he hoped thus to abridge his route.

The present trial was to serve the designs of Divine Providence upon the future of Vincent.

In a curious and most charming letter he gives the account of what happened to him on that occasion. The letter, written from Avignon, after his escape, is dated July 24, 1607, and addressed to Mr. de Commet the younger, the elder having died a short time previous.

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